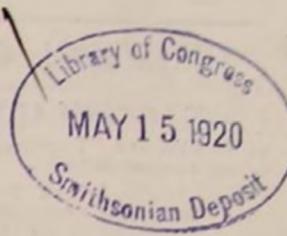


# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,051.—VOL. XL. [Registered as] SATURDAY, MAY 1, 1920. [a Newspaper.] PRICE TWOPENCE. Post free, 10s. 10d. per annum.

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[a Newspaper.] PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,  
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## "FALLACIES AND SADDUCEES."

MR. G. BERNARD SHAW REPLIES.

We have received the following letter from Mr. G. Bernard Shaw replying to the criticism, in our leading article in *Light* of the 10th ult., of the remarks attributed to him in the recent interview published by the "Strand Magazine":—

*To the Editor of Light.*

Sir,—I am neither a Materialist nor a Rationalist. In fact, I am so notoriously the reverse that Mr. Joseph McCabe, to whom you refer me, considers that there is more hope for the Pope himself than for me; but you are so far justified in your article that if the interview in the "Strand Magazine," which you criticise, were by me or authorised by me, or had been submitted to me before publication, I should deserve pretty nearly all you say of me. As a matter of fact, I am quite innocent of it, and I daresay Mr. Wells is in the same predicament.

Some time ago a Mr. Joseph Gollomb called on me in the character of an American gentleman guilelessly desirous of making my acquaintance. We chatted for some time on various subjects of the day, amongst them Spiritualism, Dean Inge's essays, Socialism, the war, the weather, and so forth. If I had had the faintest suspicion that I was being professionally interviewed on Spiritualism, I should have refused to receive Mr. Gollomb. I have my opinion on the subject; but I do not intend to give it to the world in the form of an interview, nor in the words of another man who does not know the difference between a ouija board and a planchette, and who, when I tell him of the famous hoax perpetrated by Samuel Butler on Alfred Russel Wallace for his amusement, is so hopelessly at sea that he quotes it, and spoils it in the quoting, as an experience of my own. I never used a ouija board in my life. I agree with you that the interview is a string of flippant rubbish which has neither the virtue of being amusing nor the decency of being considerate to my mother or to my friend Sir Oliver Lodge. I submit that this proves that it is not a credible record of even my lightest and most unguarded conversation.

There is only one sentence in it which has any serious connection with what I said. I once proposed to take part in some séances which were being given at the house of a very famous woman. She said that I must give a pledge that I would not cheat. I replied that unless the phenomena obtained were inexplicable on the hypothesis that everybody present was cheating to the utmost of his or her skill in breach of the most solemn vows to play fair, they would be worthless as scientific evidence. The result was that I was not invited to the séances. I mention this because I think my point still holds good. I may add that I have tried cheating at séances to see what I could learn from it, and that the effect was to convince me that nobody who has not cheated can have any adequate conception of how easy it is, and how useless are the precautions most people think sufficient to prevent it.—Yours &c.,

April 21st, 1920.

G. BERNARD SHAW.



## SPIRITUALISM IN AMERICA.

GROWING INTEREST OF THE CLERGY.

Dr. Walter Franklin Prince, the well-known writer and researcher of the American Society for Psychical Research, sends us the following:—

I note a reference in your issue for March 13th (page 85) to the Reverend Dr. Worcester, as the Rector of an Episcopal Church in Boston, Mass. I think it will add to your interest in the quotation from his sermons to know that Dr. Elwood Worcester is not only the Rector of an Episcopal Church, but that he is Rector of one of the leading Episcopal Churches of Boston, and is also internationally known as the founder of "the Emmanuel Movement" of psychical healing, a profound psychologist and author of a number of books dealing with the subject of the influence of mind over body.

It is almost a new thing for such a pulpit pronouncement to be made in this country, but of late a number of clergymen have come out and expressed more boldly affirmative opinions as to spirit communication which they have come to entertain. The Rev. Dr. Samuel McComb, co-worker in the Emmanuel Movement with Dr. Worcester for many years, author, and now Rector of an important church in Baltimore, has also spoken without reserve, both in sermons and in his book, "The Future Life in the Light of Modern Inquiry." The Rev. W. H. Morgan, until lately Pastor of one of the largest Methodist-Episcopal Churches in New York City, has been called by some of his congregation "the Spiritualist Preacher" because of his frankness. He had a remarkable experience, as he believes, in conversing with his departed wife, in his own home, the result of whose conversations with him permanently changed one item of his belief and preaching. The Rev. Russell H. Conwell, of Philadelphia, founder and head of the Temple College, is probably the most noted Baptist clergyman in this country. He has lately, in a sermon and in interviews, related similar conversations with his wife, who has passed over, containing points of high evidential value.

Not long ago Dr. Hyslop was called to deliver five addresses in the Cathedral Hall auditorium, which were attended by large audiences, and were followed by letters from the Dean, stating that the addresses should be delivered in every church in the country. These addresses dealt very frankly with Dr. Hyslop's reasons for the conclusion that communication with those who have passed over is possible.

I, myself, was recently called upon to deliver an address before a club of fifty Episcopal clergymen of this city, and the subject prescribed for me was "Scientific Evidences for Survival." And a rather climactic event was my being invited by the Professor of Psychology of the leading Methodist-Episcopal Theological Seminary in this country to deliver an address upon the same subject before his class, which address was listened to also by many members of the other classes. I could name a number of other leading clergymen of several branches of the Christian faith who have during the last year delivered sermons which paid high respect to the evidence brought forth by psychical researchers.

I thought that these tokens of a growing interest among the clerical class of this country might interest you.

THE innumerable narratives of spirits appearing cannot be all classed as mere subjective experiences, for such cases as Varley's, Crookes', with many others, occur, in which objective facts have remained as a proof of the presence of some real force. In Sir William Crookes' case Home was present, but distant from the transparent phantasm, with no confederate or cabinet to produce a bogus phenomenon. Instead of Home popping from behind a curtain with a sheet over his head, he is seen by Sir William and Lady Crookes, the Rev. Stanton Moses, and Serjeant Cox, standing by the window, while the spirit (so transparent that Mrs. Crookes could see the other sitters through it) advances towards her, and on her unfortunately showing nervousness it vanishes. Sir William says: "A phantom form came from a corner of the room, took an accordion in its hand, gliding about the room, playing the instrument. The form was visible for many minutes, Mr. Home being seen at the same time; coming close to a lady, she gave a slight cry, upon which it vanished." "Visions, Previsions and Miracles in Modern Times," by E. HOWARD GREY, D.D.S.

## SPIRITUALISM AND RELIGION.

III.—THE FOUR FIRES: A PARABLE.

BY STANLEY DE BRATH.

As the roots of pain lie in the actions of men, it is clearly our action and not our theology that matters. Despite much evidence to the contrary, it is often assumed that a special theology will produce right action. There is, however, some ground for the contention. One of the best Brahmins I have ever known—a man who had attained a high degree of real insight and lived a singularly pure and spiritual life—said to me once: "You Europeans are not more intelligent than we are; you have physical science, and we have spiritual science; you are, in fact, less perspicuous than we are, for you see only external things; but you have compassion (Goya), which we have not." He was alluding more especially to the efforts of the British Government to alleviate famine distress, and contrasting them with the fatalistic apathy in the famines of 1769, 1783, and 1790, which native governments, whether Mohammedan or Hindu, made no efforts whatever to relieve. Similarly the many hospitals in Christian countries testify to the same sentiment of pity; and though hospitals are not unknown in Moslem lands, they are restricted to "the Faithful," and are very few and far between. Buddhism, the Religion of Pity, founded many hospitals, "which were swept away by a revival of Brahmanism" (Sir Henry Burdett, founder and editor of "The Hospital").

This active compassion may perhaps be taken as the distinction between Religion and Theology.

How has this active compassion been produced, historically?

Religious leaders like Gautama and Jesus inspired, and acted upon, the conviction that all men, without any distinctions soever, are brethren; and this sense of solidarity in the race is the hope of mankind in these troublous days. They appealed directly to the intuition.

The external personality always regards itself as the real Self. Its perceptions confine it to the animal plane; its ideas are based on the brute evolution of Conflict; it divides the universe into Ego and Non-ego, a piece of stupendous arrogance which is little short of insane. Disregarding entirely all supernormal facts, and disregarding also the practical working success of Love and Compassion, it finds the origin of Religion in dreams or in the need for social security, though religion exists in communities where there is no social structure to maintain and every man is the guardian of his own possessions. It rests on the evidence of the senses alone; and Materialism is the logical outcome.

The feeling of brotherhood and the conviction that this brotherhood is the proximate cause of prosperity, are due to a higher perception than that of intellect alone. The intimate connection between the Creative Power and the subconscious mind has already been shown to be the root cause of physical evolution. But that Creative Power is before all things Righteous; morality is of its essence, and this is the chief influence of the spirit on the subconscious mind. When this influence rises into consciousness we call it Intuition. The awakened soul perceives Right and Wrong as the eye perceives colour—without reasoning. It instantly becomes aware that the external personality is not the real Self. The real life is a hidden life. The materialist is perfectly right in his contention that the personality *as he knows it* cannot survive the body. The Self, which is the larger personality and includes the lesser, can and does.

It is an obvious truism to say that if all men had this perception the result must be prosperity and peace; but curiously enough we make but very slight efforts to release this mainspring of action. The appeal of dogmatic theology to the intellect has replaced the appeal of Christ to the Intuition. It will be interesting to note how this state of things grew up:

In view of the modern consequences of that dogmatic theology initiated at the Council of Nicaea in A.D. 325, it is worth while to recall another form of the Christian religion which developed in the West, but failed to establish itself in face of a militant orthodoxy. Remote from the Mediterranean world, the Celtic temperament produced a form of Christianity which offers the strongest possible contrast with the Arian, Donatist, Trinitarian, and other controversies of Rome and Byzantium.

Wearied out by the incessant and aimless tribal wars for no principle and no object but the aggrandisement of one or other tribal chieftain, Columba, himself the son of an Irish chief, revived about the middle of the sixth century, the work of St. Patrick, and sought to bring about the cessation of "private wars to which the quarrelsome Celtic temperament was, and is, so specially prone. He "lit up such a flame of learning and piety in Ireland that the light of it shone out over all Western Europe." This is not mythical, but as fully historical as the Latin tradition by which it has been so entirely obscured. Cut off from the Roman and Byzantine empires by the Visigothic invasions from the Lower Danube and the Rhine, by the Ostrogothic conquests in Central Europe, and by the Frankish advance in Gaul, Irish Christianity developed along relatively undogmatic lines. It was spread

by the labours of men who gave themselves up to the life of contemplation and teaching. They built their groups of tiny huts round a central church or oratory, nearly always within sound of the sea, they tilled their own land, grew their own corn, ground it, and were in all respects self-supporting.

Of these monasteries the record of fifteen has come down to us. Mr. C. F. Keary, the author of "The Vikings in Western Christendom," draws a vivid contrast between the Celtic monks of the sea and the Roman monks of the mountains, of which latter the celebrated monastery of Monte Cassino, founded about A.D. 530, was the type. "To the monks of the sea belonged mystic piety and free speculation; to the monks of the mountain, severity, order, and rigid obedience. . . . Twelve English monasteries and thirteen Scottish look to Irish monks as their founders, and, in all England, Kent alone owed its Christianity to Roman missionaries." The movement spread to the Continent; seven monasteries in France, seventeen in Alsace-Lorraine, fifteen in Helvetia, and sixteen in Bavaria, were founded by Irish monks.

In view of what monachism afterwards became, it is well to recall that the Christianisation of Europe was effected by men who renounced all the amenities of life for that sole purpose. They laboured to spread life, not to preach dogma. The barbarian invasions of the fourth, fifth and sixth centuries had destroyed throughout Europe the arts, the industries, the society, and even the language of Roman civilisation. In the countries desolated by the barbarian flood, amid a peasantry reduced to almost universal penury, the monks built their wattled huts. They tilled the ground, taught the peasants, and opposed to despilers the spiritual terrors of the Curse of God. Round each monastery grew up a village, with its farm, its mill, its bakery, its forge, and its trades. The "Rule" of the monk—to eat and drink no more than strictly needful, to read for two hours, to work for seven, left him fifteen for ministry, teaching, food, worship, and sleep. He preserved for mankind that bread of the soul which is more valuable than that of the body—literature, the memorials of the past, the Latin tongue, architecture, sculpture, painting, and that best of all gifts, the most opposed to the vagabond habits of pillaging barbarians—the habit and love of work. The monk married the parents, taught the children, ministered to the sick, buried the dead, and by his example regenerated the countryside. The monastery became the nucleus of civilised life. (Taine: "Origines de la France Contemporaine," I., 7.)

This applies equally to the Roman and the Celtic monk; it was a necessity of the case, but as the simple peasantry were supplemented by an educated class, the practice of the two came to diverge. In A.D. 664 Celtic and Latin monachism met in conflict. Pope Gregory the Great, the first tonsured Pope, had come from the monastery of Monte Cassino. He upheld its Rule of St. Benedict as the sole orthodox Rule. He sent Augustine and Paulinus to suppress Celtic freedom; and at the Synod of Whitby Latin discipline and obedience gained the day against Celtic undogmatical mysticism: the Rule of Columba was formally repudiated by English ecclesiastics. Thenceforward the organised, doctrinal, and military Christianity of Rome superseded the efforts of the Celtic monk, who, unsupported by any temporal power, relied on the principles of peace and goodwill alone to convince by their own might. A little later Charlemagne erected the Roman ideal into a political system: by his association of the Count and the Bishop as provincial rulers, he established the mediæval concept of the *Civitas Dei*—the bishop as the advised head proclaiming the law of God, and the Count enforcing it with armed hand.

The victory of Rome was the victory of dogmatism. The secession of the Greek "orthodox" church on the question of the procession of the Spirit from the Father and the Son, confirmed the split between Roman and Byzantine Christianity; and in the same century as the Synod of Whitby, the Trinitarian definitions of the dogma declaring Mary "the Mother of God" were the grounds for Muhammad's breach with Christianity. But for these definitions Islam might have been a cognate religion simply realising Muhammad's original aim "to recover the religion of Ibrahim (Abraham)."

It is superfluous to touch on the results of theological definition in causing the schism of the West and the endless subdivision of Protestant sects; they are still with us.

One example of the superior spirituality of the Celtic concepts over the precise and literalist Latin doctrines, is the Vision of Fursey:

"In the East Anglian regions still undisturbed by raiding Vikings, Fursey built for himself and his companions a monastery, pleasantly situated amid woods, with the sea not far off. There, soothed by the sound of the familiar waves, it happened to Fursey to have a vision. He fell into a trance . . . and when he awoke he gave an account of what his soul had seen when absent from the body. Looking down on the world he saw the four fires—the fire of lying, the fire of greedy desire, the fire of discord, and the fire of impiety—which burned at the four corners of the earth; which each generation fed with greater fury until at last the four fires would unite, and the world would be consumed."

This vision is typical of spiritual faculty. It is not necessarily a prophecy unless we make it so; it is insight into causes expressed in the language of the time and place. It

is a literary figure, not a literalist prediction. It deals with no dogmas, it demands no faith, but it perceives the four chief causes of national corruption, decay, and human suffering—the prevalence of lying and greedy desire which create discord and utter forgetfulness of spiritual law.

How much would not Christianity have gained had these perceptions of spiritual verities been received instead of the Judeo-Latin version of a literal and fated destruction of the world by fire! Is not Western civilisation now menaced by these four fires of its own kindling?

The Jacobin programme of 1790 was relentless class-war, and the Terror was its result; the peasantry and the middle classes were its chief victims: the mass of the French people were as opposed to Revolution as are the mass of British workers to-day. Trade was paralysed and penury universal. Now, Russia is reaping the same harvest from the same seed; and revolutionaries of all countries proclaim their sympathy with Lenin, one of whose administrators was Peter the Painter, the forger of Sidney-street; they delude unpractical idealists with specious phrases to desire universal Bolshevism which if successful, will mean the drowning of Europe in blood and tears, and the rise of Asia on its ruins.

#### THE FACE OF THE CHRIST.

BY THE REV. F. FIELDING-OULD, M.A.

The exhibition and sale for a large sum of Jacob Epstein's (presumably a Jew) statue of Christ brings home to one the fact of the astonishing difference between our several mental conceptions of all great matters. We look so much alike outwardly that we do not realise how profoundly diverse we are within. We have each our own particular view of all things invisible and of most things visible; the eye brings the power of seeing and the object is to us just what we are able to see in it.

Epstein's Christ is Epstein's Christ and no one else's on earth; no one else can express his own conception in the same terms. Those great coarse hands, that clean shaved, meaningless face, give no hint of the majesty, compassion and sweet sympathy which the least orthodox see in the sublime Man of Nazareth. Mr. Epstein wrote in the "Daily Sketch," "the conventional idea (of Christ) is merely a late eighteenth century conception," and there he is entirely mistaken. A consistent and very definite tradition of the personal appearance of Jesus has persisted from the earliest days, and has over and over again been set forth by the great painters, Raphael, Da Vinci, Rubens, and a host of others in every age. The written testimony is equally explicit and unvarying. John of Damascus (died 760), writing to the Emperor Theophilus, says, "Christ was tall and stately, his brows uniting over the nose, curled hair, and black (sic) beard. His hair was golden brown like wheat, resembling that of His mother, and His head was bowed somewhat forward." Lentulus, who is supposed to have lived in the entourage of Pilate, is quoted by S. Anselm (died 1107) as saying, "Christ was a man of tall stature, comely, having a venerable countenance, which those beholding must love or fear. His hair is waving and curled, rolling to His shoulders, having a parting in the middle of the head. He has a full and red beard the colour of His locks, not long but forked, and eyes bright and changeable." Nicephorus Callistus (1330) says, "He was beautiful in body, His height seven complete spans. His hair was yellowish, not bushy, and at the ends somewhat curled. His eyebrows were black, only a little arched without break. His beard reddish, not profuse, but the hair of His head was abundant. His neck was somewhat bent so that He did not walk perfectly upright. Manner grave, calm and removed from anger. . . . The first converts must have eagerly inquired of the apostles as to the personal appearance of Jesus and handed on the description they received, and this tradition has never been lost. For Mr. Epstein to produce an entirely different type, even were it a refined and noble one which his is not, is merely a piece of arrogant stupidity. Let him make a statue of Homer, then he will have free scope for his imagination.

"The Locked Room," by Mabel Collins (Theosophical Publishing Society, 2/6), professes to be a true story of experiences in Spiritualism. The writer says, in an epilogue, that it relates some of the incidents which brought her to the conviction that the practice of Spiritualism is a dangerous form of selfishness. It is selfish, she tells us, because it invites disembodied men and women to come into the earth sphere; and dangerous because it opens the way to obsession by elementals. The remedy for such obsession is not, as one might suppose, the power of the love that "never faileth," but which would seem to fail and be powerless in this case: it is merely a symbol of that love—a little piece of wood or metal in the form of a cross. This possesses a virtue greater than any spiritual quality in its owner, and can exorcise the boldest elemental! I do not doubt that Miss Collins writes in good faith, but before I could accept her story I should want every detail of the evidence carefully sifted by the Society for Psychical Research. At present it strikes me as one of the most unreal, most wildly improbable yarns I ever read.—R. D.

#### "SUNNY'S BOOK."

##### AN APPRECIATION.

When Mr. Gow kindly suggested that I, having known Rachel and her beloved little son for more than twenty years, should be allowed to write a notice of "Sunny's Book"\*, I accepted the suggestion with gratitude. The book itself needs no advertisement beyond that which is given by his own beautiful and tender personality. The daily writings speak for themselves and draw with marvellous accuracy the portrait of a little boy who claimed to be no "philosopher," but was just a little bit of love incarnate, shining on all who came in contact with him on either plane of life. I knew Sunny more intimately and loved him more sincerely than any boy of his age I have ever known—there was certainly a curious magnetic charm about him that all who came near him on either plane seem to have felt at once. Nineteen years ago I read the whole script. I have even seen it in print and apparently on the eve of publication several years ago, but always something interfered with the actual sending forth of the book. These delays became more frequent as time went on, so that at last the most sanguine of Sunny's many admirers lost heart and feared they would never live to see it emerge from the press. His publishers are much to be commended for having produced it at last, two hundred and sixty pages within a month—the time originally proposed. Those who are behind the scenes in psychical matters will realise that the book has emerged at last, at just the right moment to attract the attention, not only of those for whom it was specially written, but of those advanced scientists who, having already given much study to psychical matters, will know how to appreciate such an obviously truthful and consistent account at first hand.

Very few mothers would have had the courage to hand over such a record to the public. She is worthy to be bracketed with Sir Oliver Lodge in this respect. The woman who was not scared by lions "beyond the Zambezi," but slept quietly in the open with them because she knew Sunny would protect her from harm, is not going to be scared by a few barking critics. Moreover, I don't believe she will find even one such critic—our trust in human nature has received a good many jolts of late, but I don't believe the man or woman exists who would betray such a noble trust as Rachel has of necessity placed in her critics by adopting the only means of bringing help and consolation to other weeping Rachels.

My friendship with Mrs. Maturin dates twenty years back, and is founded on the impregnable rock of two great affections in our lives—the one for a man and the other for a boy. I am sure Gordon would have been inclined to ask if we were *quite sure* neither of us was the least jealous of the other—for the boy was her own little Sunny, and the man was William T. Stead, to whom both she and I owe debts of affection and gratitude that we can never hope to repay.

This did not bring us together, but it has kept us together—a threefold cord that cannot easily be broken.

I think most of us will feel about Sunny what they felt about Raymond, although no two characters probably were so diverse yet in both is that note of absolute truthfulness and the capacity for rousing and keeping such deep affection. "We all love Jack." "We all love Raymond." And I am sure "you will all love Sunny" when you read his record and realise the beautiful nature—"the big, fat heart" that seemed capable of taking in so many uncles and aunts and cousins; the boyish fun, combined with such an over-sensitive nature, his intense truthfulness—the absence of any book-making or writing for effect. These are the qualities which will make it not only the beautiful record of a beautiful and joyous young life, but I think and believe that without being written from any scientific point of view, it may yet become very helpful to such men as Sir Oliver Lodge, Sir William Barrett, Sir Arthur Conan Doyle, and other scientists who are already realising that the most recent discoveries in psychical research—the latest footprints on the sands—not only fit in to each other but tend more and more to suggest a similar source—as all truth must do in time. I feel already that Sir Oliver Lodge and Sunny would have a good deal to say to each other on chapter XXIII. of the book. I am sure Sunny would hail with delight a more scientific rendering of his own attempts to discuss with his mother the possibility that "Earth, Happy Land and Heaven is all one." "It is only that we see it in different lights as we go on and get better."

Exmouth.

E. KATHARINE BATES.

To enter another's heart and mind, through the door of love, is to find the path to more than this planet holds; it is an adventure into cosmic life whose interest cannot conceivably flag for aeons yet to come. True, any experience may become tiresome by continuation; but it is not necessarily so: that depends upon the experiencer—upon his own limitations. A. H. C.

\* "Rachel Comforted," by MRS. FRED MATURIN (Hutchinson and Co.), 6s. net. To be obtained at LIGHT Office, 6/6 post free.

London Spiritualist Alliance, Ltd.,  
6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

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THE PRESENT POSITION OF SPIRITUALISM.

HOW FAR IS UNITED ACTION POSSIBLE?

In former days we were wont to say, in a cynical spirit which we may hope now to have outgrown, that the mark of the Spiritualistic "movement" was that it did not move. That was because we observed that some of the prophets and leaders of the subject preached a doctrine with which we found ourselves wholly out of sympathy. We were adjured to wait, to "keep the windows open" (presumably for something that was one day expected to fly in); also we were to be watchful, and hopeful, and expectant, and trustful, and so forth. There were many problems and difficulties, but some day we were to solve them—most likely it would be in the next world!

Our idea of "progress" in those days was not so much in the direction of propagating our truth, for it was clearly one for which the world was not then ripe, but rather of laying foundations for the time when the world *would* be ready, by solving what problems we could—many of them we saw were quite soluble, and they have indeed been settled since—and putting the whole subject into a rational and intelligible form ready to be assimilated by the general mind when the time arrived.

THE NEW SPIRIT OF SERVICE.

The war and its sequels brought a great change. The public came in—at first "in single spies," and afterwards "in battalions." A considerable portion of the Press came over to us, and many persons of conspicuous ability or social note at last found courage to make public acknowledgment of their views.

Amongst the most significant features of the recent changes, we have noted a fine spirit of self-sacrifice. We could tell some astonishing stories of men who are giving up, or about to give up, all their worldly fortunes and prospects to serve in the great Spiritual Campaign that is now upon us. We have knowledge of several examples of this kind, and there are doubtless others which have not yet come to light. It is indeed an arresting fact—we class it amongst our "evidential phenomena"—that there are those who will set aside all personal and private interests to perform what they regard as their duty to mankind. It is the true spirit of service. It has a noble eloquence of its own.

Important as that consideration is, however, we can only touch upon it in passing. The problem before us is, as far as possible, to co-ordinate our rather scattered forces. Long ago we lamented the tendency to a multiplication of centres and agencies, with the attendant waste of power. The tendency remains, and must be checked.

THE SITUATION REVIEWED.

Reviewing the situation to-day, we see that what may be termed the Spiritual movement can be divided, on political lines, into Conservatives, Liberals, Radicals, all re-acting to the irresistible forces of the time. The Conservative element is fighting desperately to preserve its old traditions, its privileges, and its methods; the Liberal section is endeavouring to expand its ideas to accommodate the new spirit, and the Radicals, as we may call them, are marching forward at an ever-increasing pace, fired with zeal for the future of the race, and throwing overboard all the little prudences and cautions of the past.

It seems that we all must advance. If any would lag they will either be pushed forward or pushed aside. Yet, as we see it, complete fusion is impossible, and it

may well be that, as in political progress, the positions of each party, but not its relationships, will be changed. The Conservative group will have to take the place formerly occupied by the Liberals, the Liberals will advance to where the Radicals once stood, while the Radicals themselves will have pushed on to fresh and more advanced positions. That is as it should be, as it always has been.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

How does this affect our position? We claim to stand midway between the academic intellectualism of the Society for Psychical Research and the great propagandist democracy of Spiritualism. We are a sort of "half-way house," providing, as well as we can with our restricted means, opportunities for that large section of the community which stands midway between the two extremes represented on the one hand by the cold student, and on the other the "hot gospeller." For that position, we think, there is still room and verge enough. But we must expand our activities. So much is plain. We must have harmonious action, co-operation. One powerful centre, representing the interests and uniting the activities of different bodies of Spiritualists, with different, but not necessarily divergent, aims, is a prime necessity now.

An army cannot be all infantry or all artillery; it will have several different divisions, but their movements will all be directed from one General Headquarters. Why cannot we have a General Headquarters for all the different groups and bodies that make up the Spiritualist, the Theosophical, and the Psychic movements? If we are told that it is because of jealousies and dissensions between them, we can only reply that they are united by a great fundamental principle which should suffice to wipe out all minor differences. Moreover, they will *all*, sooner or later, have to succumb to the pressure of the time, which will first invite, then order, then compel. It is better to act on invitation than on command or compulsion.

THE UNOFFICIAL SIDE.

We have dealt above only with the "official" side of things. It is important, but it is not all-important. Whatever happens to the Spiritual movement on its organised or official side, be assured that the great world-movement will go on, with or without machinery and organisation. It will go better and more easily with the machinery and organisation, and that is why we plead for them. Better a disciplined than an undisciplined force. We cannot control a great social and evolutionary movement, but we can regulate and guide its energies. And that is the task before us.

L.S.A. SOCIAL MEETING.

The social meeting on the 22nd ult. was well attended in spite of bad weather. Mr. Withall's appearance after his recent absence from the meetings was greeted with warm applause. In taking the chair, he said he was glad to accept the invitation to come and preside on that occasion as it enabled him to show that he had not lost sympathy with the Society, and to welcome Miss Hopkins. Last year her chief control, who claimed to have been a high priest of the Temple of Karnak, gave them, at request, an interesting account of his office and work in those ancient days. This time he would be left to choose a subject himself. The subject proved to be the importance to each of us of the realisation of the fact that we were spirits here and now. The speaker reminded us that with that realisation went a conviction of our own divinity, of the consequent greatness of the powers latent within us, and of the oneness of all humanity. It enabled us to bear the little pettinesses of life, taught us to treat our bodies as temples of the divine, and to be our own masters, thus guarding us against the danger of obsession. Living in this realisation and in full obedience to the law of love, we could say to the One Infinite Spirit: "Father, we thank Thee that we ourselves are spirits. We can ask Thee for nothing because Thou hast given us all things!"

During the evening Mr. H. M. Field, at the piano, played with exquisite feeling the first movement in "The Moonlight Sonata" and another beautiful composition.

The new edition of Mr. F. Bligh Bond's "The Gate of Remembrance" is now ready, and can be obtained at this office for 7/6 net, or post free 8/-.

## FROM THE LIGHTHOUSE WINDOW.

Sir A. Conan Doyle will address the blind soldiers at St. Dunstan's on May 3rd.

The Rev. A. R. Crewe, whose name is familiar to our readers, is to conduct a novel and interesting test this afternoon (Saturday). Mr. Crewe claims to be in daily telepathic communication with a friend in New York.

To-day Mr. Crewe will be under the observation of a committee selected by "The Weekly Dispatch," and between the hours of two and five, London time, the representative of "The Weekly Dispatch" in New York will deliver to Mr. Crewe's friend a message which is to be telepathed by him to Mr. Crewe.

That there can be no possibility of collusion, the contents of the message are to be known to no one but the committee, and the message will not be given to the clergyman's New York friend until Mr. Crewe is under observation, nor will "time" be called until Mr. Crewe has written out the message he may receive.

Miss Mary Macarthur, we hear with regret, has been suffering from overwork and has had to cancel her engagements for several weeks ahead, having been ordered complete rest.

Dr. Percy Dearmer, who is now giving a series of Sunday afternoon lectures on Psychical Research at the Kensington Town Hall, stated that strict scientific investigation of psychical phenomena was corroborating the accounts of the Gospels.

Mr. Kennedy Jones, in his recent book giving the history of Fleet-street and the newspaper Press, refers to "the hysterical servant girl at a Norfolk rectory" last autumn, when mysterious drippings of oil from the walls and ceiling were reported. Speaking of the prominence given to this incident in the Press of the United Kingdom, he gives us the interesting information that this publicity was due in no wise to the theory of spiritual manifestations, but to the possibility that explosions in France might have started into activity oil wells whose existence had hitherto been unsuspected. We thank Mr. Kennedy Jones for this new light he throws on the intense interest that was aroused.

Miss Lilian Whiting forwards from Boston, U.S.A., two messages purporting to come from Mr. W. T. Stead, through the hand of Mrs. Trenholm. The first was, "We are working with the wireless to influence your world"; and the second, "Confusion will continue until all acknowledge Christ as the Supreme Ruler." Miss Whiting's comment is, "Not unlike Mr. Stead, I should say."

Sir Arthur Conan Doyle lectured on April 20th at Colston Hall, Bristol, before a large and appreciative audience. Sir Arthur said he had conversed face to face with his own dead, and he knew that people survived after death. He had no use for faith—knowledge was a much more secure foundation. If all faiths pointed the same way of the compass it might be different; but how many faiths there were in the world, all contradicting each other! It was to knowledge that we had to turn if we wanted something solid.

Sir Arthur declared that Spiritualism did not affect religious knowledge in a revolutionary way at all. The object of life as they learned it from the other side was to attain spirituality. If they were getting that, it did not matter in the least what religion they belonged to. The facts of Spiritualism could be fitted into any creed if the holder of that creed were not too narrow-minded.

In the course of his remarks Sir Arthur said that looking out into the world and seeing the misery of the bereaved, he remarked to his wife, "If we two could only convey this thing across to the public it would be well worth giving the remainder of our lives to it." His wife agreed. That was three years ago, said Sir Arthur, and during those three years they had done little else (applause). He proposed to go to Australia and New Zealand and America, and after that to continue his work in this country.

Spiritualism was discussed at the Salisbury Diocesan Synod on April 15th. The Rev. W. L. Waugh proposed that this synod, realising the physical and moral harm caused by the cult commonly known as Spiritualism, would respectfully welcome a pronouncement from our ecclesiastical

rulers as to the danger of unauthorised people tampering with the said cult." He said that he had been astonished to find most respectable church-going people taking up the cult since the war. Years ago he came to the conclusion that the whole thing was diabolical.

Colonel H. Davey remarked that much had been said of the ills brought about by Spiritualism, but little of the consolation it had given to many. If this resolution were passed it would be equivalent to handing over investigation of the subject to people who were outside the pale of the Church. It had been his lot to go to the relatives of many fallen comrades and offer what consolation he could. In dozens and dozens of cases the belief of bereaved widows and mothers that they had been able to communicate with the spirits of their husbands and sons had been of the most inexpressible comfort, and, as far as he could see, had confirmed and helped them in every way in their Christian belief.

The Bishop of Salisbury pointed out that the subject would be thoroughly discussed at the Lambeth Conference, and he did not think the bishops would consent to make any protest at the present moment. The motion was defeated by a narrow majority.

We are sorry to have to record that Mr. Harry Engholm, who is doing so much valuable work for our subject, has succumbed to overwork and is likely to be laid aside for a week or two.

Mr. Colin N. Bennett kindly developed the thirty-seven strips of film used in a test carried out with the sitters in two classes held recently by Mr. Percy R. Street at the L.S.A. The strips, which were enclosed in light-proof wrappers, were worn for a week by those taking part, and then tested for the presence of psychic pictures. No result was obtained save in one instance, where Mr. L. Curnow's film showed cloudy effects. Mr. Bennett reports that there was nothing in the method of development to account for an appearance of any sort on this film more than the rest.

As we go to press we hear of the decease of Mr. James M. Stevenson, of Dundee. We hope to give further particulars of his career in our next issue.

Mr. Ernest Hunt delivered an address on "Is Spiritualism a Religion?" on Sunday evening last at Pembridge Place. The attendance was so large that many were unable to obtain admission. Mr. Hunt, in his eloquent discourse, referred to the difficulty of defining either religion or Spiritualism. Spiritualism might be described as the preamble to all religions, but that did not make it a religion. Spiritualism was an extraordinary unifying influence. People asked if it was necessary to give up their Church because they believed in Spiritualism. He said certainly not. They should not make the mistake of thinking that there was any opposition between Spiritualism and religion.

The Bishop of Lincoln, speaking at a War Memorial Dedication Service at Stamford, said that death had been so near everyone in recent years that thoughts had turned in an unusual degree to the life beyond the grave. He was not inclined to describe Spiritualism as either folly or fraud. Certain phenomena classed as Spiritualistic were worthy of close investigation.

The Bishop, however, was entirely unconvinced that these phenomena were a means of establishing contact between the living and the dead. He believed that the Christian faith revealed more concerning the hereafter than any Spiritualistic manifestations. Those attempting to probe the future were trying to open a door closed by God.

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.

Mrs. Fairclough Smith, 22, Princes-street, 3.15 p.m.

Tuesday:—

L.S.A., Mrs. Cannock, 3 p.m.

Stead Bureau, Rev. Robert King, 7 p.m.

Thursday:—

Delphic Club, Dr. S. Hooker, 5 p.m.

L.S.A., Mr. Ernest Hunt, 7.30 p.m.

Stead Bureau, Mr. Ernest Meads, 3.30 p.m.

Friday:—

L.S.A., Mrs. Wallis, 4 p.m.

EINSTEIN: THE MATHEMATICIAN AS  
A MYSTIC.HOW EINSTEIN'S THEORIES CONNECT WITH PSYCHIC  
RESEARCH.

BY S. G. SOAL, M.A., B.Sc.

It is a significant fact that psychic science and occult thought are taking big strides at a time that is critical and unique in human history. Physical science is beginning to abandon trying to "explain" the universe on the mechanical analogies of "pull and push"; there is a dearth of great art, and religion requires a fresh influx of vitality. For ages the world of matter had seemed solid, substantial and impenetrable to men. Then science came, probing with microscope and measuring instrument and mathematical analysis. She began by showing us a mad dance of molecules and a sister dance of atoms. She turned her attention to the atom, and lo! it was revealed as a planetary system, and we gazed on the wild whirl of electrons within. Out of nothing she constructed the mysterious ether of space, that strange concept which sought to lay a bogey called "action-at-a-distance." Of a truth she has fashioned the world afresh out of moonshine and mist or from something more intangible than they. Each new hypothesis has clarified human knowledge, enhanced our intellectual control over Nature, and provided a base for fresh discoveries. And yet to the seeker after reality it has seemed that the final "explanation" has only been pushed to one stage less remote and that the quest from its very nature must be an eternal one. For mechanism is required to explain mechanism, and hypothesis must follow hypothesis to the end. From each fresh summit gained the air has seemed a little more chill, the prospect a little drearier, and the promised land a little farther off.

## TIME, SPACE AND THE FOURTH DIMENSION.

Now with the advent of Einstein a great new light has been thrown upon the whole character of the intellectual quest. His remarkable theories have effected a revolution in the attitude of the physicist in regard to time and space. According to Professor Eddington, who expounds Einstein to popular audiences, Absolute Time and Absolute Space do not exist in the external world. The world is a four-dimensional complex which in itself (in reality) has neither shape nor size nor order in the happening of its events but which only appears to possess these qualities from the viewpoint of an observer. Everyday language is powerless to describe this reality, but a kind of picture of it can be made by means of mathematical symbolism. Human minds have analysed this space-time complex in accordance with their inner constitution and needs into the three-dimensional space and time of our perceptions. It does not follow that this separation of four-dimensional reality is the only separation that it would be possible to effect. Another race of beings with minds differently constituted from our own, who were able to group their perceptions under other modes, and so effect other separations might still discover order in the universe, only it would be a very different order from our own. The same universe might present quite different aspects to them and to us. There are, therefore, as many spaces and as many times as there are observers. Professor Eddington says, in effect, only let an observer increase his velocity sufficiently relative to that of the other observers and their shapes to him will appear distorted and fantastic and unreal, and time with them will seem to him to have come to almost a standstill. (Let the occult student change the word "velocity" to "rate of travel of man's etheric body" in the above sentence.) And not only time values but time sequence also, the very order in which events happen in the world is shown to vary with the velocity of the observer relative to that of the events. Thus in a curious way science is confirming what Kant thought yesterday and a modern school of philosophers to-day, who saw in time and space only the modes in which the mind groups its perceptions.

Einstein's theory is significant for psychical research. In its light the psychic will appear as a person whose time and space are abnormal compared with the rest of humanity. The mental phenomena of lucidity, or prevision, whether they occur through incarnate or discarnate personalities, will be conceived as problems of distorted time order and space order—as abnormal modes of separating the four-dimensional complex. We may even anticipate that from this point of view science will be enabled one day to deal with these phenomena and discover their true philosophy.

Of Einstein's use of the geometry of non-Euclidean space to deduce a new law of gravitation we cannot speak here. Suffice to say that two of the predictions to which it leads, the one concerning the perihelion of Mercury and the one relating to the bending of a ray of light as it passes near the sun, have been verified experimentally and so the novel conceptions of space and time which underlie Einstein's theories have been lifted above the level of mere philosophic speculation.

## A NEW CONCEPTION OF THE UNIVERSE.

There is one aspect of Einstein's method which seems to me important in relation to the broad trend of human thought. The existing dynamical theory of the universe is being superseded by one based on the geometry of four

dimensions. In Einstein's theory kinetics is replaced by kinematics. What was thought before to be produced by a mysterious "something" in the universe called "force" is now seen to be a natural and inevitable consequence of the constraints imposed by the "space-time" in which we live. A mechanical interpretation of the universe has been replaced by an interpretation in terms of Pure Mathematics. Now Pure Mathematics is not a new kind of mechanism, for we have seen that mechanism always requires fresh mechanism to "explain" it. If it is mechanics in any sense at all it is the mechanics of pure thought. As Mr. Bertrand Russell and others have conclusively shown, geometry is not based upon any intuitions gleaned from the sense-world. It is no structure reared on the shifting sands of the external world. It talks, indeed, of space, but the space of which it is thinking is neither the space of waking perception nor the space of memory nor the space of dreams. It is an abstract symbolic space built up by logic from a few fundamental postulates. By varying the initial postulates we may manufacture any number of such abstract spaces. Mathematics, then, is pure thought, but it is infinitely more than a system of logic. In its essence it is akin to those creative activities we call art. It is pure creation. But while the other arts borrow their material from the sense world, mathematics, looking inward, utilises as its material the very modes of the mind's action. Just as the musician uses those physical vibrations we call sound, just as the painter uses the effects of light, so the Pure Mathematician weaves the abstractions of thought into strange harmonies and achieves a beauty for all who have the mental rhythm to appreciate and to comprehend.

"Out of three thoughts he frames not a fourth thought, but a star,"  
to modify Browning.

## THE UNIVERSE AS A WORK OF ART.

The geometries of non-Euclidean Space were mainly the inventions of three artist-mathematicians, Bolyai, Lobachevski and Riemann, who lived in the early part of the nineteenth century. To their contemporaries and themselves, and to many who followed after, their work must have seemed as visionary, as unpractical, as remote from real life as any of the beautiful, useless things that it is the privilege of art to create. The universe has been interpreted in the light of a work of art, and Einstein must rank as the greatest of the modern mathematical mystics just as Beethoven is perhaps (almost certainly) the greatest of the musical mystics. For the mystic is one whose vision lifts to extended horizons, who hears the greater music, who reaches out to the real. But unless he can find a medium able to sustain and reproduce his rhythms he will be inarticulate. He will be unable to convey to others the splendour of what he has seen. And of possible mediums that of words is the most inadequate, the most unyielding, the most elusive of all. Witness those strange utterances of the medieval mystics, utterances which are heavy with sweetness, in which the language has seemed strained to a breaking point as though it had reached the limits of expression and were trying to achieve the impossible. "I was immersed in Divine sweetness like a fish in the sea," says Suso.

Or again, Attar, the mystical poet, "Mark me with thy stripes like the tulip, O Lord!"

Ordinary language is inadequate and misleading when it tries to express the illuminations of a religious mystic like Eckhart, the Spiritualistic revelations of a Vale Owen, or the intellectual intuitions of an Einstein.

It will come as a surprise to many to hear of the great mathematician being conceived in the light of a mystic. They will say that mathematics belongs to the sphere of intellect and that intellect and feeling are at opposite poles. And this would be true if by intellect is meant the surface intellect which, as Bergson shows, was evolved in the interests of practical life, which deals only with concrete things, never with rhythms or reality. But it is a higher rhythmic or intuitive intellect that leads the pure mathematician to his discoveries. Sylvester has told us how in a moment when lying in bed the famous chemico-algebraic theory in all its completeness was flashed on his mental retina, and Sir W. R. Hamilton, the inventor of quaternions, how, when walking over a bridge "the magic circle in his brain was in an instant closed and he saw then and for evermore the mystic bonds connecting the symbols 'i,' 'j' and 'k.'" This surely is the language of pure mysticism. About the lives of the greatest mathematicians there has always been an intensity that can only be paralleled in the lives of the great musicians. These two, mathematics and music, are, we believe, the highest, intensest rhythms of all—the rhythm of pure thought and the rhythm of pure feeling. It is not, perhaps, for nothing that the late Alfred Russel Wallace discerned, or thought he discerned, some subtle connection between them though he himself was both unmusical and unmathematical.

And certainly in the Greek ideal of education, with its underlying profound sense of happy rhythm, as the science of geometry and the science of numbers they were indissolubly united. We may speculate that even as Pater tells us, all the visible arts aspire to merge into and have their consummation in music, so pure mathematics will become, is indeed becoming, the ultimate language of the intellectual method. And so, like music, it will be one of the supreme modes of mystical experience.

## TRAINING AND DISCIPLINE IN THE BEYOND.

The subject on which Morambo, the spirit-control of Mrs. M. H. Wallis, discoursed on the 9th ult. in the hall of the Alliance was spiritual training and discipline as exercised in the life beyond the veil. That such training and discipline are needed was, he said, evident when one remembered that death produced no wonderful transformation in a man, and that consequently many of those who passed over were at first ill-equipped for the experiences that awaited them. Children were lovingly received and ministered unto by those who were specially commissioned for the purpose, or specially attracted, or closely related. By the term "commissioned," however, he did not mean to indicate that there were individuals in high authority who ordered that certain work should be undertaken; rather the commission came through the awakening of a recognition of a need, and the impulse, spirit-guided, to meet that need. It might be illustrated by his own case. He at one time thought he was undertaking a certain work of himself, and he exulted in his own power to perform it, but later he learned that it was really entrusted to him by others wiser than himself, and that they were inspiring and guiding him in the carrying of it through. Again, in using the term "closely related," he wished rather to illustrate the closeness of sympathy than any earthly relationship. In the child-ministry thus undertaken the strongest influence brought to bear was love. That was the great inspiration of spiritual teachers and nurses. With this, moreover, they often possessed a gift of clear discernment, which was a wonderful help. On this side of life it was frequently difficult to get at the heart of a child. The parent might desire anxiously, but in vain, to know what the child was thinking or feeling; there might be no outward sign to reveal the inner working of the child's mind. But on the spirit side this difficulty was largely overcome. Those who had the guidance of children, and were well equipped for the work, were able to read the mind of any little one who came under their care, and knew how to act upon it in such a way as to arouse its latent powers. It was recognised that each child possessed an individuality of its own, that children were not to be trained to one pattern, nor so disciplined that all originality of thought and talent was crowded out; but on the contrary, that they should be given the best conditions to ensure the unfoldment of their own individual powers. Knowledge was conveyed by the presentment of mind pictures. The mind was impressed to observe in certain directions. Suppose that a child had manifested on earth a desire to deceive. The thought of truth was given, and then the impulse conveyed to the child's mind to observe the results of deception, and slowly, without any straining or compelling, through the encouragement given to the growth of truthfulness it became quite natural to the child to be truthful. Again, if the child was dull, the condition which rendered dullness possible was removed, but there was no taking up a clever, bright student and forcing him or her on. What was aimed at was the natural growth, the natural manifestation of the child's inherent powers. One of the methods of training in regard to children was to bring them back into earth conditions and into close association with their parents and other children in the home. As with the children, so in regard to newcomers who passed from earth life ill-equipped, and who, therefore, entered on the experiences of their new life in a semi-blind and dull state, and needed to have their perceptive faculties aroused. If they passed away in a state of weariness they needed sympathetic ministrations till they were able to regain their strength. Those who had lived selfish lives on earth began slowly to understand what they were and had been, and gradually the old imperfect conditions were swept away.

WHERE DREAMS COME TRUE.—One evening just as the sun was colouring the western sky with a great blaze of glory some of the boys and I watched the pageant from a hill top and talked of life before this rebirth, and the meaning of it all. One of them made a remark worth recalling. He looked first at his comrades, then far away, as if seeing another different scene, and said, "The girls and boys at home are now having their evening meal. They are wondering if they will know me when they come over, and I can hear little sister ask if I wear wings. They think of me as some angelic creature, I suppose. Wouldn't it be an awful jolt if they could see me in my uniform, dreaming pipe dreams just as I once did at home! That is one good thing about this condition, it is a place where dreams come true, I begin to see how some of mine are already realities, and more only wait round the corner for fulfilment. I never had a chance at music and it seems to be the most everyday experience to hear marvellous orchestras. I loved pictures, particularly the ones of exquisite colourings, but I never dreamt of such colours as we know exist all about us. That field of flowers has no counterpart on earth, or else my eyes did not behold its glories there." I explained to him that that particular field was one on earth, only now his eyes were capable of discerning so many finer vibrations of colour that he could see the glory not perceived by those in the earth life.

—“A Soldier Gone West” (edited by H. M. G. and M. M. H.).

## THE MEDIUMSHIP OF MRS. HARRIS.

## ADVERSE REPORT FROM NORWAY.

Having published one favourable report of sittings recently conducted by the Rev. Susanna Harris in Norway, we are now compelled to give the other side. The following report has been sent to us by the Norwegian Society for Psychical Research (Nordahl Brunsgr, 22, Christiania) giving particulars of twenty-five séances for the direct voice with this medium. These were held in Christiania between January 20th and February 27th, 1920. In giving this report we have been compelled to omit some sentences making severe reflections on Mrs. Harris personally. The report in question states:

Before the members were allowed to take part in Mrs. Harris's séances, she was asked to give three sittings before a special committee consisting of some scientific men, in addition to the ordinary committee of the society. The sittings were held in complete darkness and without insisting on tests of any sort, as the medium declared that such would destroy the good conditions necessary for a successful séance. In spite of this, however, there occurred no phenomena which could not have been produced by fraudulent means, nothing in fact which must be regarded as the product of supernormal powers. It was then politely suggested to Mrs. Harris that a test séance was desirable, but to this the only response was an outburst of passion, accompanied by indignant accusations of breach of contract.

At this the committee no longer insisted upon tests, but determined to give Mrs. Harris every possible chance, allowing her to hold six séances for the society's members under the conditions which she herself decided. The results were in every respect as unsatisfactory as during the preceding sittings.

The "voices" were always heard in the trumpet, never in the air, and after careful observation it was found that all the voices were produced by the medium's own organism, and never independently of her in the trumpet itself. Two or more voices at the same time were never heard, neither did the medium ever speak at the same time as one of the voices.

The communications of a personal nature, whether made by the medium herself or her "voices," were nearly all of an insignificant and trivial character, and the attempts to prove identity generally consisted in more or less hopeless guesses, which were either altogether wrong, or else were improved by later additions. When a correct statement did occur, it could nearly always be traced to information which the medium had received during the course of ordinary conversation. The language spoken by the voices was always English or German. Upon the whole it may be said that practically all the members of the society who took part in Mrs. Harris's séances are of the same opinion as the committee, *i.e.*, that Mrs. Harris's séances were a complete failure.

After this the committee decided to send Mrs. Harris a plain statement of their views and to say that unless she agreed to give a test séance, the society would renounce the remaining séances and would make arrangements for her speedy return to London.

Thus pressed, Mrs. Harris consented to give a test séance, allowing herself to be first examined by four ladies, and then to have her feet tied to the legs of the chair, while her hands were to be held by two members of the committee. But instead of this, she managed that one of her hands should be held by an enthusiastic Spiritualist who had been admitted to the séance at her special request in order that the "conditions" should be good. The incident was unfortunate, as the committee, who had been specially chosen for their acute powers of observation, were thus unable to guarantee that both hands had been under proper control the whole time.

The test séance did not differ much from the others, except that the medium insisted on the necessity of going into a trance, which she said was dangerous to her health as she had not done it for some time; she was in a very emotional and hysterical state, and it was impossible to be certain whether a portion of the phenomena were of a psychic nature, and whether the medium really had fallen into a trance.

After the test séance, two more of the usual séances were given for members of the society, but with the same result as before.

In order to give Mrs. Harris a last chance of producing a single phenomenon, the genuineness of which could not be doubted—such as, for example, a voice speaking Norwegian—a few of the members agreed to take over the remainder of the sittings at their own expense. It was arranged that only a small circle should attend of those who were most in sympathy with the medium, and that out of regard to her wishes, no tests of any sort should be insisted on. These sittings like the others, were a complete disappointment.

As the chief impression that Mrs. Susanna Harris has conveyed upon them, the committee of the Norwegian Society for Psychical Research will state, that it may be she still possesses some few remains of her former trance-mediumship and of her clairvoyance, but that her general performances as a medium for voices with the appearance of the controls of "Harmony" and "Joseph," the English

voices of Sir William Crookes, Mr. Stead, John King, Tolstoi, etc., and the German voices of Bismarck, Stoppenhagen, the Swiss, and Rittmeister Hermann, by all of which she constantly entertains the partakers of her sittings, are founded on imitation and accomplished fraud. Concerning two of the voices, those of "Harmony" and of "Rittmeister Hermann," the committee are capable of giving proof of the correctness of this impression—a proof that will be decisive and not to be confuted. Mrs. Harris had continually pointed to the German voices which were heard at her séances as a striking proof of the genuine nature of the phenomena, and she called God to witness that she neither understood nor was able to speak German. She relied especially on one voice, that of a "Rittmeister Hermann," who had died in 1870, and came from the town of S— in Germany, and who gave a detailed account of himself and his family through the trumpet, describing a large chemical factory which was still in the possession of the family. She invited the committee to make inquiries with regard to the facts, and this was done, with the result that all the information given was proved to be perfectly correct, to the great delight of "Harmony," who gave a triumphant laugh through the trumpet.

The society's German correspondent, a lawyer, Justice H—, grandson of the Rittmeister, had, however, mentioned in his letter that the circumstances pointed to a clue connected with North America, and further correspondence revealed the fact that an American lady, who proved to be Mrs. Harris, had called upon him in Germany in the year 1913, or early in 1914, and had told him that in her youth she had been engaged to his uncle, until the latter, in 1870, had left America to return to Germany. From him she had learnt the German language, in which she had conversed with Justice H— fairly well, and during her stay in Germany she had studied the family history in the records of the parish church. She also lived for several days with a female relation of his and presented her with her photograph.

After having made this discovery, the President of our society went to see Mrs. Harris and laid the matter before her, suggesting that she had told a falsehood. She assured him, however, that there was not a word of truth in the story, and she again called God to witness that she had never been acquainted with the H— family.

After her departure, another letter arrived from Justice H— enclosing the photograph signed "Rev. Susanna Harris," and not only is the photograph an excellent likeness, but the handwriting is also undeniably hers.

Further information will be given on application to our committee.  
(Signed)

PROFESSOR DR. OSKAR JÄGER,  
President.

Dr. Zogbaum, Ragna Horbye, Dr. Olaf Christie, Hermione Ramsden, Sophie Bredsdorff

\*\* Since receiving the above report we have had a visit from Mrs. Susanna Harris, who has also received a copy of it. She has shown us letters and offered certain explanations of the matters referred to which certainly mitigate their worst aspects if her statements are to be accepted. But naturally we have to preserve an attitude of strict impartiality.—ED., LIGHT.

#### MR. JAMES COATES'S REMINISCENCES.

Mr. James Coates gave a very interesting talk about his experiences in psychical research at Furnival Hall on Friday, April 23rd, before the members of the London Central Spiritualist Society. Prefacing his remarks with the statement that it was impossible in one evening to tell all that he had seen, this sturdy veteran in the Spiritualist ranks proceeded to touch lightly on various incidents. He referred to his early researches in mesmerism at a time when all professors of the art were branded as quacks. And yet, reflected Mr. Coates, at the present day all the drugs in the pharmacopeia were found useless in cases of shell shock, and they had to fly to hypnotism, which was only their old friend mesmerism under a new name. He referred to David Duguid and to having sat in the Hafed Circle. The speaker dwelt on his indebtedness to Spiritualism and said he would not abandon it for all that life had to give. He counselled his hearers to avoid the attitude of expecting the Angel World to do for them what they should do themselves. Mr. H. J. Osborn presided over the gathering, which heartily appreciated Mr. Coates's recital of his reminiscences.

We seem to be spirits in prison, either for former sins or for our discipline and instruction, or as a necessary part of our growth.—J. ARTHUR HILL in "Man is a Spirit."

"THE CALL OF THE BEYOND" (Fowler and Co., 1s. net), by Mr. L. V. H. Withey, author of "The Ministry of the Unseen" and other well-known books, is an inspiring little brochure. "The Call of the Beyond," he tells us, is a call to fellowship and service. In this fellowship and service we shall find ourselves linked with Him in whom such fellowship and service found perfect and complete expression and manifestation." The book is the work of a man of spiritual experience and high thinking, and we cordially commend it.

#### FACT AND FANTASY.

##### THE TRUE SIDE OF TRADITION.

While Tradition maintained the existence of buried cities at Herculaneum and Pompeii, scientists scoffed at the idea as a superstition. Excavations were at length made, and Tradition was proved to be right and *Science* wrong. Legal authors, as we know, are fond of discussing the unreliability of witnesses, and it is certainly true that it is rare to find an instance of two persons giving a precisely similar account of the same event although witnessed by each at the same time. The discrepancies are sometimes quite irreconcilable. But in considering the question we are too apt to overlook the fact that the discrepancies are nearly always on matters of detail. The fallibility of human testimony is rarely exemplified by differences concerning essential facts.

Mankind has always nourished a great Spiritual Tradition on which it was long the fashion of some so-called Science to cast ridicule. Those who have investigated the nature of that Tradition with unprejudiced minds have found that, as usual, Folk-lore was right and Learning wrong. It was the old story. The witnesses differed on details, and the wiseacres who heard their stories shrugged their shoulders incredulously and said "False in one false in all"—probably the silliest maxim that ever found its way into the proverbial lore.

It is a hard matter for the intellectualist to enter into the meaning and significance of one of the most widespread faculties of human nature—Imagination. Now it is a mistake to suppose that the Imagination is hostile to facts. On the contrary, it takes a maternal interest in them, and when they come in cold and naked it clothes them in fairy garments, and adds a thousand little beautifying and quaint touches. Sometimes when it has quite done they are so transmogrified that when the scientist comes along, spectacles on nose, the fact is almost unrecognisable. "Pooh!" says the learned man, "no fact there," and passes on with a sniff.

When the ancient world acquired its facts concerning human survival it was (fortunately or unfortunately) lacking in that instinct for scientific exactitude which is the glory of our own era. Instead, it set its imagination to work and peopled the realms of fancy with legions of gods, elves, sprites, gnomes and salamanders. By the time Benjamin Franklin came on the scene it was generally realised how commercially unprofitable these things were. They distracted the minds of the rising generation from the prospects of lucrative positions in banks and counting houses. And *Science* frowned upon them as the figments of uneducated minds. Old Theology, too, would have nothing to say to them, which was very bad for Old Theology afterwards, for when the world was taught to doubt the existence of the "spirits" of Tradition it began to cast a dubious eye on the idea of spirits generally. It was the modern Spiritualist who first proclaimed the reality underlying the wonder-world of Tradition; following him came the more independent minds in *Science* and Theology. But, Imagination not having been quite driven out of the modern world, we have still to deal with fantastically-attired facts in our Spiritual *Science*. It is a little troublesome at times because, after a course of some particular doctrine, an inquirer, seeking the reasonable, will complain to us, "I can believe in a human spirit, but I really cannot believe in a—Salamander!" To which we can only reply "You need not believe in the Salamander until its existence is proved."

Some of the more romantically minded people (we have heard them) have expressed regret at the disappearance of the Fairyland of Folklore even under the light of Spiritual *Science*. For their consolation we may cite the following passage from Mr. Harold Bayley's "Lost Language of Symbolism":—

The present is a period when the walls of matter are crumbling momentarily down and the Fairy-land of Electricity, Radium, Röntgen Rays, Wireless Telegraphy, Gramophones, Cinematographs and other scientific wonders is becoming a reality. I believe with Milton in the fairies, and that

"Millions of spiritual beings walk this earth  
Unseen, both when we wake and when we sleep."

Yes, we still have the magic wand of Imagination, which, when it is used wisely to create only the beautiful instead of the ugly and repulsive, will fill the earth with forms of loveliness.

D. G.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges, with thanks, the following donations:—T. H. Bruun, £1; A. Scott, 5/-.

"Of all the delusions in existence, perhaps the greatest is that an individual, a nation, or an empire, should try to grow great and prosperous by the gospel of 'getting' instead of 'giving,' by the law of grab instead of the law of service; history, ever repeating itself and reiterating its lessons, shows that it cannot be done. 'He that is greatest among you, let him be your servant.' It matters not in what walk of life we wish to make the particular application, this command will still be found true by the far-sighted and scoffed at by the superficial."—"Self Training," by H. ERNEST HUNT.

## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

*The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Dr. W. J. Vanstone. May 9th, Mrs. E. A. Cannock.*

*The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. E. W. Beard; 6.30, Mrs. Worthington. Wednesday, May 5th, 7.30, Mr. A. Punter. Thursdays, meeting for inquirers, 4 p.m.*

*Croydon.—96, High-street.—11 and 6.30, Mr. P. Scholey. Walthamstow.—342, Hoe-street.—7, Mrs. Burt, address and clairvoyance. Monday, Grove-road, 8, Mr. Sander.*

*Lewisham.—The Priory, High-street.—6.30, Mrs. Mary Gordon.*

*Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—7, Mr. Ernest Meads.*

*Peckham.—Lausanne Hall, Lausanne-road.—7, Mr. and Mrs. Brownjohn. Thursday, 8.15, Mrs. E. Neville.*

*Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Bloodworth. Thursday, 8, Mrs. Brown.*

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mr. J. Osborn. 9th, 11 and 6.30, Mrs. Hettie Butterworth, of Barrow-in-Furness.*

*Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Rev. Susanna Harris. 6th, 8.15, Mr. and Mrs. Brownjohn.*

*Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 6th, 8, Mrs. Graddon Kent. Sunday, 9th, 7, Mr. D. J. Davis; public circle after service; 3, Lyceum. Free to all.*

*Wimbledon Spiritual Mission, 4 and 5, Broadway.—2nd, 11, Mrs. Stanley Boot; 3, Lyceum; 6.30, Mr. and Mrs. Thomas Brown, "The Spiritualism of St. Paul." Wednesday, 5th, 7.30, Mrs. Jamrach. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.*

*Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30 to 10.30, grand social and dance. Sunday, 11, Mr. Ernest Meads; 3, Lyceum; 7, Mrs. E. Neville, address and clairvoyance. Wednesday, 8, Mrs. Podmore. Thursday, 8, Mr. Percy Street, lecture on "The Human Aura, or the Secrets of the Inner Self," illustrated by forty Paintings of the Aura of Celebrities; silver collection in aid of Building Fund. 9th, 11 and 7, Mrs. Jeannie Walker, of Canada.*

*Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, also Monday, 7.15, and Tuesday, 3, Mrs. Hawes (see advt.).*

*Brighton.—Athenaeum Hall.—11.15 and 7, Mr. H. Boddington, address; 3, Lyceum. Wednesday, 8, public meeting, Mr. S. W. Roe.*

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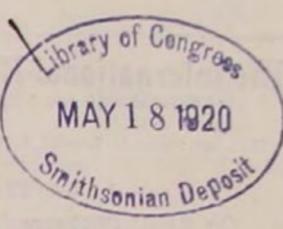
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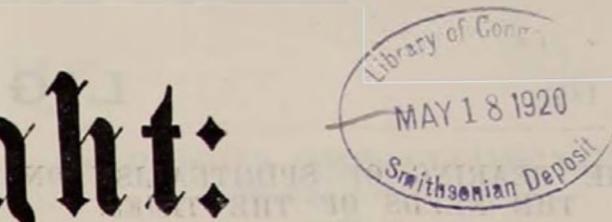
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## NOTES BY THE WAY.

The Jeremiahs are abroad to-day prophesying the coming of great woes, and there is more than one Solomon Eagle crying of impending calamities. But there are optimists also, and some of them are dreaming of world construction and Utopia. The Utopia makers, indeed, are many, and if each of them regards his scheme as the only one likely to result in a new world-order, we need not on that account reject it. All the contributions of the idealists are doubtless of some use in the edifice which is being built up. Behind the limited power and vision of the human workers are great Cosmic forces—the Universal Intelligence selects and rejects with unerring judgment. None of the Utopian schemes probably is entirely fallacious. Every one contains the germ of an idea, and the good in it is rigidly conserved. The defects are mainly due to artificiality and mechanicalism. We are evidently not ripe for a world in which everybody is to be well-fed and comfortable. This world, as a spirit communicator once remarked, was "not meant to be perfect." Adversity is a prime condition for evolution, which suggests that to-day we should be evolving at a considerable rate! We have here, as the Apostle said, "no abiding city." But there is such a thing as "living by the way." As "R. L. S." put it, "It is better to travel hopefully than to arrive."

\* \* \* \* \*

True, there are some rare souls who find life something of a Utopia even as it is. Like Mark Tapley, they revel in hardship, peril and adventure. These things give a spice to their lives. They would find a comfortable world dull and tedious, and so indeed would all of us—after a time. Professor James tells how he once took up his abode in a model town in America. It was designed to shut out every element of danger and disorder; it aimed to abolish everything of a disagreeable character. James lived there for some time and then revolted. He found it an impossible place. He could not breathe freely in it, and it was a relief to get back once more to the rough and tumble world of every day, with its "moral precipitousness." There is, indeed, something in humanity too great for mathematically-perfect states. It cannot endure the precision of a logically-planned existence. We have sometimes thought that although many weary souls to-day are longing for rest and calm and security, their real need might be summed up in the words, "more life." "Tis life of which our nerves are scant." Well, the life is pouring in, and as soon as we are sufficiently receptive we shall be filled with its energy, braced up and made whole to take a part of the great procession of humanity.



In "A Theory of the Mechanism of Survival: The Fourth Dimension and Its Applications" Mr. W. Whately Smith, of the Psychical Research Society, gives us a well-reasoned study of fourth dimensional space as applied to some of the facts of Psychical Research and also to questions of Time and Precision. Necessarily Mr. Whately Smith's book is mainly one for the advanced student of psychical phenomena, and needs in the reader some acquaintance with mathematics to make it quite clear. We do not propose at the moment to go critically into the questions which it raises. We found it interesting and highly suggestive, being not at all opposed to the idea of approaching these subjects from the mechanistic standpoint, for wherever there is life there is mechanism, and to understand that mechanism is part of the task before us—some of us, at any rate, whose talents lie in that direction. There is a good deal in the book which should be of use to students generally, for Mr. Whately Smith deals with Dr. Crawford's experiments (of which he can speak as a witness), clairvoyance, levitation, Eusapia Palladino and Slade, the ultra-violet light, and cognate matters. The book is published by Kegan Paul and Co. at 5/- net.

## THE PRESENT POSITION OF SPIRITUALISM.

A PLEA FOR LEADERSHIP.

BY THE REV. G. VALE OWEN.

There is much wisdom in the leading article on page 140, and that part of it which I trust will be especially taken note of at the present time is the intimation that we must go forward. We must move, indeed, but with the right sort of movement. The traveller on the joy-wheel moves, but, for all that, he does not get much forwarder. It is, no doubt, a most pleasing sensation, especially as the other fellow is doing all the work—the O.F. in this case being the engine. The joy-rider himself is really not moving, but being moved. In other words, he is a drag on the wheel. And the wheel is not over pleased with the arrangement, for the efforts of the wheel have a centrifugal tendency. He still maintains the customary glad eye, however, and round and round he goes regardless.

Also he does not guide. The man at the helm of a ship guides. And he has to put his back into it if the job is to be done properly. Moreover, he has to keep the same pace with the ship. True, he does not move of himself any more than he of the glad eye does. Still he does his bit in his own way. Moving with the ship, he is really part of the whole business, which would not be very satisfactory if he let go of the rudder and sat down to joy-ride on the deck.

Another simile. If the guide be an explorer, he must go ahead of the adventurers, his comrades. That is the only way he can lead them satisfactorily. And to do it at all he must set his jaw forward and take risks.

To come back to the starting point, and so to follow for once the bad example of the glad-eyed joy-rider; let us remember that, in its present phase, the spiritual movement is an exploration, an adventure which needs the lead of those who dare to go forward in all kinds of weather. There are multitudes waiting, ready to follow, nay, where a leader is found they are not slow to help him shoulder the burden. Sir Oliver Lodge and Sir A. Conan Doyle have proved this manfully.

Now, in respect of individuals and of institutions, including the Press, who and which will lead? Not the Conservative, not the Moderate Liberal, but, for good or ill, the Radical and Hot Gospeller. These will make mistakes, no doubt. But they will lead. Moreover, the people will follow them, and I am one of those people.

Yes: to use the excellent words in the leading article, "We must expand our activities."

## THE BEARING OF SPIRITUALISM ON THE NEEDS OF THE TIMES.

ADDRESS BY MR. STANLEY DE BRATH ("V.C. Desertis").

"Has Spiritualism any bearing on the needs of the times, and if so what is the nature of that bearing?" are questions which must have exercised many minds of late. They were very ably answered in the address to which we listened in the hall of the London Spiritualist Alliance on the evening of the 29th ult. Mr. Henry Withall, who presided, said, in introducing the lecturer, that while it was true that the foundations of Modern Spiritualism were laid in America, in this country at least it largely owed the firm corner-stones on which it rested to four men—Sir William Crookes, Wm. Stainton Moses, Edmund Dawson Rogers, and the speaker of that evening. They saw the need that people's minds should be prepared before entering on the investigation of the phenomena, and to their careful and self-denying labours he thought it was mainly due that the movement was saved from an ingush of curiosity-hunters—a serious danger to any cause. He himself felt it a great honour to appear on the platform with the author of "Psychic Philosophy."

The following is a synopsis of Mr. De Brath's address:—

One of the great needs of the time is that religion should be restored to the life of the people, and be much more natural, joyful, and even commonplace. This was so formerly in the times of the Miracle Plays in the Churches. The religion thus portrayed was not (it is true) of a very exalted kind. The Deity, in a green coat with attendant Virtues, appeared on the stage, while the Devil in black tights with horns and hoofs played pranks. But no one was ashamed of religion, whether serious or frivolous; the Church was absolutely right; the Turk (then at the gates of Vienna) was the enemy of God; war was a high adventure, not very costly in money or life; and no sort of doubt troubled the men of that age. In Elizabeth's day the religious concepts remained much the same; the temper was that reflected in Kingsley's "Westward Ho!"

With the Civil War the Puritan became dominant in contrast with the roysterer Cavalier to whom religion was little more than a form of loyalty to the King. In the Georgian era orthodoxy was almost a Tory badge. Women and children were degraded into beasts of burden in the mines. Estimating religion by ethical consciousness, the men who saw these things without indignation could hardly be said to have had any. The speaker here quoted Elizabeth Barrett Browning's "Cry of the Children," and alluded to the work of Lord Shaftesbury in connection with the Factory Acts. The Oxford movement was an attempt to revitalise religion by a return to past ecclesiasticisms.

### FACTS AND DOCTRINES.

Science was the enemy, not of religion, but of ecclesiasticism, but scientists, being men of like passions with theologians, went much further, alleging that Matter generates Life, that "soul" is a mere name for the functions of the body, that God is a figment of the mind, and that the law of human progress is the survival of the fittest in the struggle for existence. They shut their eyes to the obvious, that science in the hands of men of ill-will may be a great curse. They and the theologians alike thought in *terms of doctrines*.

Concurrently with this doctrinalism on both sides, there grew up the great body of supernormal facts known as Spiritualism. These are now recognised as *facts*. Telepathy—*influence from mind to mind*—is the normal mode of communication in the Unseen; and it is no wonder that it should operate occasionally between incarnate souls, or be the means of communication from the discarnate. The Paris materialisations were recently seen by over one hundred men of science. Psychic photographs are recognised; and exteriorisation of power is a commonplace at séances. Men who are guided by pure science—like Sir Wm Crookes, Alfred Russel Wallace, Professor Hyslop, Professor Crawford, and Sir Oliver Lodge—and hundreds who are guided by pure common-sense, are agreed in referring the phenomena to discarnate souls.

All these things indicate a power in Nature or Man which differs from all other discoveries in that the phenomena show life and intelligence. This is the starting point. Any theory to command respect must cover *all* the facts, not merely a small group like automatisms. It is no use saying "Oh! it is all telepathy"—telepathy won't give a materialisation. It is no use saying, "The theory of the Subconscious Mind has given the death-blow to the spiritist hypothesis." The subconscious mind plays a large part, but if it can cause a medium to speak in a language he has never heard or tell things with which neither he nor the sitter has even been in contact, either consciously or unconsciously, then it has powers which leave our humble claims for the human spirit far behind. Let the gentlemen who put forward these theories prove their "explanations"; as it is, they remind me of the boy who said to the teacher who was expounding Shakespeare to him, "I understand it well enough till you begin to explain." Any theory, to be valid, must also fit with all the facts (I do not say the theories) of

physical science, the course of history, the growth and transformations of Christianity, the authentic history of the compilation of the Sacred Scriptures, the course of Evolution, the science of Comparative Religion, and the problems of the day.

### THE SPIRIT AND THE SUBCONSCIOUS SELF.

Now I venture to assert that the only theory which complies with these conditions is that the Mind which has directed the course of animal evolution is in organic contact with the human mind, in which the subconscious rises into human consciousness; that the subconscious Self is the real Self; that the normal personality is only that subconscious or sub-liminal Self limited by its conditions of race, education, and environment generally; that it survives the body and carries into its larger personality that lesser personality with which some of us are so well satisfied. Its conditions being etheric and not material, it is impossible that those conditions should be expressed in direct language. It speaks to us of these things by symbolism. It always has spoken by symbolism, whether in the Book of Genesis, the Apocalypse of St. John, or the Vale-Owen script. This subconscious Self, which is no other than the human spirit, has an etheric body which stands in much the same relation to its environment as our bodies to our environment. But it is (according to its grade of development) in more or less conscious contact with the Supreme Spirit who, as Isaiah said, dwelleth in the high and holy place and inhabiteth Eternity.

But it is still the person we knew here, and the familiar communications which come to us from across the borderline restore to religion its naturalness and inevitability, and contradict nothing whatever in the realm of physical science, whose limited and negative deductions result only from a very restricted selection of data and a small area of investigation. The Unseen has become a familiar thing, not an awe-inspiring one; it is real, it is joyful, it is homely, and meets the needs of everyday people.

How does it meet the needs of the world at large? The great need is Peace—the cessation of strife not by exhaustion, but by Concord. This can come only by the acceptance of a spiritual principle. Harmony is not unison; that was the idea of the past—that all men should profess one creed and think alike. It should be with us as it is with an orchestra in which every instrument has different tone, compass, and capacity, playing different notes but in one time and expressing one theme.

All civilisation is thought externalised. Institutions, books, sciences, human laws, all exist as thoughts before they are externalised, and to produce harmony they must be guided by one principle. The present civilisation is the externalisation of our thoughts of Conflict.

The harmonising principle is that the essential Self is a spirit, and that the law of its development is co-operation in good will. Three categories of Reality are known to man—Matter, composed of atoms and molecules, very refractory to transformation; Energy (electricity, heat, light, etc.), very readily transformable; and Mind, which whether human or superhuman, conscious or subconscious, directs Energy.

Materialists say that all the phenomena of Energy and Mind proceed from Matter, and therefore the law of Evolution is Conflict. Spiritualists support the converse process—that as Matter is a product of Energy, the atom being composed of grouped electrons, there is reason to think that all that is may be referred ultimately to Mind or Will; so that the world is the "representation" of Will, human and Divine, as its primal source.

### THE MENACE OF MATERIALISM.

The Materialist view is the one put before the working classes in thousands of cheap pamphlets, as the latest conclusion of pure science, telling them that survival of death is false, religion a device of the propertied classes, and that there is no God. The purpose is to lead to the inference that Man may do what he will without fear and without hope. This view is put forward in preparation for the class-war, and the only countervailing influences are the Spiritualist societies of the North of England, which are doing brave work under great difficulties.

Till the spiritual principle prevails there cannot be co-operation; and to those who have no religion that principle can only come through science. Let it be shown scientifically that the soul is a reality and does survive; then all men will draw the inference that the law of human progress is co-operation in good will.

But we must beware lest we make this an excuse for reactionary thought and spiritual apathy, and think we can quietly revert to pre-war conditions. Nor should we judge the whole Labour movement from hot-headed partisans. The working classes are far more educated than they were. Speaking as an engineer I tell you that the skill required to make such instruments as the thermionic valve for wireless telegraphy is far higher than the skill of the *average* public school and University man in any direction whatsoever. It is not reasonable to expect workers to be content with present conditions.

What we may look for is that if no attempt be made to reduce wages when prices fall, they on their side will abandon the suicidal policy of restriction of output. That is the practical co-operation which realises the spiritual principle. Prices fall by abundance of production and in no other way.

Under "nationalisation" or any other nostrum they will rise heavily. This can be proved in very few words. Under nationalisation men expect to be paid by the week irrespective of output, and they are induced to support nationalisation by promises of "a good time." I have yet to meet the man to whom "a good time" does not mean less work and more pay.

The whole of the supernormal facts reveal a principle—the existence of Spirit and its guidance both of the race and of individual lives, subconsciously in the former case, and, if we will, consciously in the latter. When that principle is accepted the result must be harmony, together with perfect freedom of thought. It will bring the Peace so much needed to-day.

But Spiritualism must be quite unsectarian. A militant Spiritualist once said to a friend whom he thought lukewarm in controversy: "Why don't you stand up for the Truth?" His friend rejoined: "My dear fellow, if I obey the truth I expect Truth to stand up for me." That seems to me the right attitude for Spiritualists—demonstration, not controversy; and let us speak as learners, not as teachers, nor claim to be guides in that undiscovered country which we have only just begun to explore.

The meeting concluded with a cordial vote of thanks to the lecturer.

#### THE LATE MR. JAMES STEVENSON.

With the decease on the 19th ult. of Mr. James Stevenson, of Dundee—referred to in our "Lighthouse" page last week—the scanty ranks of the remaining pioneers of the Spiritualist movement in Scotland have been still further depleted. Born in Dundee in 1850, Mr. Stevenson, early in his career, interested himself in the religious life of the town. He was for many years a prominent member of the Rev. George Gilfillan's Church and later was one of the founders of the Gilfillan Memorial Church which, curiously enough, was the place in which Sir Arthur Conan Doyle so recently addressed the citizens of Dundee on "Spiritualism." Mr. Stevenson was first attracted to our subject in 1895 through some newspaper references to the subject and the perusal of two books lent him by the Rev. David Macrae, with whom at that time he was closely in touch, having been for twelve years the secretary of his Church. Attracted by the teachings set forth in these books Mr. Stevenson pursued his investigations until he had proved the truth of the subject for himself. His own mediumship developed quickly, the principal phases being automatic writing and trance speaking. By means of the former he was able to give Mr. Macrae several spirit messages, but though recognising his transparent honesty Mr. Macrae attributed the messages to the work of Mr. Stevenson's subliminal self. Mr. Stevenson retorted that in that case his subliminal self must be an arrant liar. The upshot of it was that Mr. Stevenson severed his connection with the Church in 1896, and in recognition of his long and ungrudging service he was presented with an illuminated address and a purse of sovereigns. In the same year, along with eighteen others, Mr. Stevenson formed the Dundee Society of Spiritualists, of which body he became the first President, an office he retained for twenty-one years. His energies were not confined to Dundee, for he took a prominent part in the inauguration and development of the Scottish Spiritualist Alliance. He was always a strong advocate for a high standard of platform work. Himself a fine trance speaker, he served the Scottish societies with much acceptance. His chief control was his former minister, the Rev. George Gilfillan, and so clear and distinct was the personality of this man through Mr. Stevenson that those who knew him in earth life had no difficulty in recognising him. Some of Mr. Stevenson's finest addresses were received by means of automatic writing, one of the most beautiful being entitled "Memory's Garden," which was subsequently published in pamphlet form.

Mr. Stevenson's body was interred in the East Cemetery, Dundee, on the 22nd ult. At the request of the family the services at the house and grave were conducted by Mr. J. M. Stewart Vice-President of the Glasgow Association of Spiritualists, assisted by Mr. David Urquhart, Vice-President, Dundee Society of Spiritualists.

**MOTHER JULIANA OF NORWICH.**—All true students of mysticism in its deeper significance are acquainted with the name, and some of them with the writings of Mother Julian of Norwich (1373). These will welcome the edition of her writings ("Revelations of Divine Love") just published by Messrs. Kegan Paul and Co., Ltd. (5/- net), with a preface by Father Tyrrell, S.J., as revealing another facet of the great Illumination which has come to so many minds in so many forms, high and low, learned and simple—revelations of Wisdom or of Love, or both blended in different measures. The key to the interpretation of Mother Julian's revelations is well expressed by the writer of the preface to the present volume in a citation from the seeress's own words. "Wouldst thou wit thy Lord's meaning in this thing? Wit it well: Love was His meaning. Who showed it thee? Love. Wherefore showed He it thee? For Love." We recall the words of Diotima, the teacher of Socrates: "Love bridges the chasm."

#### MR. F. BLIGH BOND ON THE NEW REVELATION.

Mr. F. Bligh Bond contributed to the "Bristol Times" on April 24th some interesting impressions of Sir A. Conan Doyle's meeting in the Colston Hall a few days previously. From Mr. Bligh Bond's article we take the following extract:

Sir Arthur Conan Doyle's address on Tuesday evening was something of a portent. Nothing surely could be more indicative of the vast and silent change in the public attitude towards a subject but recently so despised and abhorred to the majority of conventional thinkers than to see the huge hall crowded with people of a normal and intelligent type. . . . No one, I am sure, could have listened impartially to the lecturer without feeling the spiritual motive which impregnated his words. Equally also, no one could fail to be struck by the consciousness that what his audience so responsively acclaimed was the evidence of that same spiritual motive. Herein, it seems to me, the lecturer was but giving effect to the apostolic injunction (I. Pet. iii., 15) to be "ready always to give an answer to every man that asketh you a reason of the hope that is in you."

Where Sir Arthur was on soundest ground was in his appeal to the facts of the apostolic period, when the spiritual gifts were common in the Church. The parallels which he established, and which cannot be successfully controverted, between those gifts of the early Church and the manifestations of modern times, are yet more obvious upon closer study of the patristic records.

Let me give a few examples. It is not generally known that in the early Church there were trained clairvoyants attached to each congregation. Three widows, discreet women, as we learn from the ancient book, "The Apostolic Constitutions," were delegated to act for each congregation; one for the gift of ministry to the sick, and two for "revelations." Here we have a precise and accurate parallel to the modern trance-clairvoyant. Again, when we read the words of Tertullian, that very stern and orthodox Father, we find him calling upon Marcion to exhibit the exercise of spiritual gifts which he says are forthcoming from his own side more easily, and these gifts include trance-utterance in "amentia" or unconsciousness, prophecy, prediction of the future, and revelation of the secrets of the heart. And Irenaeus, writing about the end of the second century, says:—

"We hear of many brethren in the Church possessing prophetic gifts and speaking through the Spirit in all kinds of tongues, and bringing to light for the general advantage the hidden things of men, and setting forth the mysteries of God."

As to the "discerning of spirits," Paul insists with the utmost emphasis (I. Cor., iv., 4-11; xiv., 23) that whereas all these gifts come from God, at the same time they can also come from evil spirits and the listeners must decide for themselves as to this. There is an apparent contradiction here of which the apostle does not seem to have been sensible.

With the early Church, Faith was not mere belief. It was an apprehension of spiritual realities (see Hebrews xi., 1) for which a man would cheerfully sacrifice all earthly possessions, even life itself. This apprehension, humanity earnestly desires to regain, and if the professional exponents of the Faith have no longer the knowledge or the power to give it, then Humanity will claim it, and will storm the gates of heaven for itself.

When the Faith was most real, the Church was most truly a democracy; with the usurpation of spiritual power in an oligarchy of bishops, the spiritual gifts disappeared. If I mistake not, the true meaning of such meetings as that of last Tuesday is the re-awakening of the spiritual democracy, with all that it implies.

It is a strange and fearful thing to behold in these days the official Churchmen driven into an unnatural alliance with the materialists in their fight against this re-awakening demand for spiritual freedom. This attitude, it is to be feared, is likely to react upon the professional exponents of religion in a manner as yet hardly calculated—namely, by a further diminution of spiritual authority. It is too late to stifle the independent growth of the new life, and it were well for the Church that she recognise the inevitable.

THE fourth article of Mr. De Brath's series on "Spiritualism and Religion" will be published next week.

One must be oneself and not the reflection of others is the main thought we get from William Kiddier's "The Painter's Voice" (Fifield, 2/6 net). Not that Mr. Kiddier dwells on that thought but because the reader feels that here is a man who is striving to get behind the conventional and utter his deepest spiritual intuitions (to him intuition is far greater than reason) in briefest and simplest terms. Truth to him is a matter of few words. "Truth," says this painter-poet, "may come upon my canvas with a few touches, but 'tis gone with one touch too many." Alas, how many of us are not content with adding even that one touch! This impressive little book is dedicated "To my son killed in action."

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THE SPIRIT CIRCLE.

SOME THOUGHTS ON SPIRIT MESSAGES.

The unpublished automatic writings in the Note Books of the Rev. William Stainton Moses ("M.A. (Oxon)"), which have been typewritten and bound for the L.S.A. library, have had many readers. Looking through them the other day we came upon some passages of more than ordinary interest. They offer solutions to many questions we still hear hotly debated. In reading one of them we recall the keen interest which Mr. Andrew Lang felt in the "fire test." One of the last letters from that brilliant Scottish writer which came into our hands was on that very question. Here is a statement on the subject from Note Book No. 1:—

The fire test is done by mesmeric power which throws round the object an aura on which the flame has no effect. It is analogous to the spirit chemistry by which we resolve the particles of solid matter. You will understand more one day. All the control exercised by spirits over the elements of your earth is a mystery to you. We could not explain it save by analogy, and vaguely. Your rude senses cannot recognise aura which surrounds everything in nature. It is that which we use.

That explanation is consistent with many others which have come through and are still received from the other side concerning the methods by which spirits produce effects in the material world, although cut off from that direct access to the physical plane which we who are spirits in the body possess. It is true the explanations convey little to us at present—in fact, the full secret is incommunicable—but we are learning more and more as we go on, not so much by the accumulation of knowledge as by the thinning of the gross veil of the material senses.

Here is another message relating to this same question:—

It is not easy for us to explain to you or for you to comprehend that there is in controlling spirits a sort of vital force or will force, as ye call it, which enables them to control the elemental forces which are evolved from the circle. A circle is composed of different organisms each with its own magnetic aura, each with its own positive and negative will-power, each giving off a different influence. The influence-aura, or what you please to name it, of the medium is one which amalgamates with and binds the rest together, and enables us to use the emanations. Consequently no circle without a medium is of use to us, though the elements may all be there. These are the forces which are generated. Now the spirits are as ye are. Some there are who are born to command among you; some to yield obedience; some are passive, others active agents in your world. So with us. We are intelligences of varying powers or varying capacities, of different degrees of development, of different degrees of influential and impressive power. So we have our several works proportioned to our several powers. Some command; others work in subservience. Some govern the bands of the missionary spirits, and preside over the bands who come to minister on earth.

These statements are borne out by countless communications which have been made since these messages were received by "M.A. (Oxon)" in 1875. We are assured of their truth.

Let us continue the quotation:—

Each circle is to spirit gaze a centre of light, visible from afar, frequented by crowds who fain would talk with the denizens of earth. Some of these spirits are powerful in their ability to use the elements. They are, in truth, more powerful in that capacity than the more highly developed spirits. In proportion as we progress we become less able to manage the elemental forces, and resort more to elemental impression and distinct intellectual guidance and direction. It is the grosser spirits who communicate most readily to strangers. It is these grosser spirits who are able to use best the elemental forces. They are not bad nor evil in their intent, but ignorant, rude and undeveloped. They

seize greedily all opportunities, and are the authors of false and foolish messages, erring partly through ignorance, partly through folly.

There is matter for profitable reflection there. It is, of course, a point of view—not final nor necessarily authoritative—but in our experience generally true.

With all its mysteries, the spirit world is a very human world, and the human world here has its mysteries, too, as all who view it thoughtfully must realise. Neither here nor there are the elements of mind and affection always well balanced. Sometimes the heart outruns the head, and we have loving counsels that lack something of wisdom. The loving spirit would fain save those whom it loves on earth from ordeals which the wiser spirit sees are necessary for the permanent welfare of the incarnate soul. Or, it may be, some intellectually ambitious spirit urges its earth friends to the carrying forward of schemes which, however well-meant, are an invasion of their legitimate claims to dispose of their own lives in their own way. Self-sacrifice is good, but there are times when it is foolish and needless.

Let us who are drawn to study and follow spiritual and psychical matters remember that the great end of character-building is self-mastery, self-direction, the command of destiny, always, of course, in co-operation with those higher forces which are beyond human power and scrutiny. So fortified, the spirit circle may be made a blessing and an inspiration. But to the drifter, the careless, the self-seekers, it may be, like all the great things of life when abused, a means of mischief and even catastrophe—not irremediable, of course, but deplorable and needless, for one of the tragedies of life here is the vast amount of pain and misery that need not be, and would not be, were humanity wise enough to take its teaching at first hand, from the principles of Nature, rather than slavishly to follow the dictates of man-made custom, tradition, and authority.

THE SOCIETY OF THE COMMUNION OF SAINTS.

A CONFERENCE.

BY THE REV. CHARLES L. TWEDALE (Vicar of Weston).

The suggestion made in your last issue by the Rev. Ellis G. Roberts that a conference of leading Spiritualists should be called before the Lambeth Conference meets is a good one, and I beg to endorse it. For several years past I have advocated in my books and pamphlets the re-establishment of the real and objective "Communion of Saints" as a practice in the Anglican and other Churches. At the present time the Churches are out of all conscious and objective touch with the departed, and with the spirit world, and are unable to give a scrap of objective evidence that the "Communion of Saints," in the sense of communion with the Church Triumphant, is anything more than sentimental imagining or pious make-believe. The time has come in the interests of practical religion to revive the practice of the Communion of Saints, and so put the members of the Churches into conscious and actual communion with the spirit world. I propose that this be the main object of the Conference and that the Society of the Communion of Saints be formed, with branches in every parish, or in connection with each place of worship; such society, while not confined in its membership to members of the Churches, to consist of those who are interested in the subject of survival and the reality of spiritual things, to meet in some convenient place to discuss the subject and to exchange experiences and evidences. There might be Church societies and non-Church societies, all affiliated under the common title and bond of the Society of the Communion of Saints. The meetings might be held in turn at the houses of the various members where the branch society is a small one. Such a society, based on broad lines, could not fail to have a powerful influence in deepening the sense of the reality of the things normally unseen and eternal.

L.S.A. MEETINGS: ALTERATION IN SYLLABUS.

Owing to the postponement of one of Mr. Vanstone's lectures, rendered necessary by the Conan Doyle-McCabe debate, it has been found advisable to extend the session by one week. On Thursday evening, the 20th inst., Mr. Vanstone will conduct the usual group for Devotional Contemplation and give the final lecture of his present series, and on the following afternoon "Morambo," through Mrs. Wallis, will answer written questions. Mr. Vout Peters will give clairvoyant descriptions on the afternoon of Tuesday, the 25th, and the session will close with a social evening on Thursday, the 27th.

## FROM THE LIGHTHOUSE WINDOW.

We learn with pleasure of the arrival of Mrs. Etta Wriedt, who reached London a few days ago and has now taken up her residence amongst us. Letters for her can be addressed to this office.

We understand that Mr. Percy R. Street, at the instance of his medical adviser, has relinquished all his engagements until October next.

The celebrated French medium, Mademoiselle Eva C., is now on a short visit to London, accompanied by Madame Juliette Bisson. We understand that the Society for Psychical Research is to conduct some investigations into the phenomena of materialisation with this medium. Dr. Schrenck-Notzing and Madame Bisson have already published voluminous reports of their experiments with her.

Dr. Abraham Wallace has returned from his six months' visit to the United States. While there he addressed a number of meetings and met many people prominent in the psychic world. Dr. Wallace says that he was impressed with the general interest in psychic subjects shown all over America, and this interest was mirrored in the Press. We hope shortly to be able to publish an account of Dr. Wallace's impressions during his tour.

Mr. A. Vout Peters, writing from Copenhagen, describes a very successful meeting he addressed there on Sunday, April 25th, at which 2,300 people were present. Mr. Peters spoke on the New Revelation, and followed his address by some clairvoyant descriptions which were all recognised.

Mr. Peters states that he finds a keen interest in Spiritualism in Denmark, especially on the part of the more intellectual people. The Press, which was formerly unsympathetic, now supports the movement, and Mr. Peters was interviewed by the most conservative of the newspapers. Danish friends, we are told, desire to come in closer touch with English Spiritualists.

Few who heard Miss Scatcherd's second lecture on Psychic Photography, a report of which appears elsewhere in this issue, would have believed that she had risen from a sick bed to keep her appointment, returning to bed when it was over. It was a triumph of will power. Her third lecture on May 11th promises to be of exceptional interest.

Sir A. Conan Doyle, in an article entitled "The Shadows on the Screen" in the May number of the "Strand Magazine," examines the extremely interesting hypothesis that past events leave a record upon our surroundings which is capable of making itself felt, heard, or seen for a long time afterwards. Sir Arthur, indeed, declares his belief that such is the explanation for many peculiar experiences which have been placed on record.

Invisible air records, he says, would explain many things which are otherwise inexplicable. "Men of strong nerve have been known to be terrified in certain localities without being able to give any reason. Some horror of the past, unseen by their eyes, may still have impressed their senses. One does not need to be very psychic to get the same result upon an old battlefield."

Sir Arthur adds, "I am by no means psychic myself, yet I am conscious, quite apart from imagination, of a curious effect, almost a darkening of the landscape with a marked sense of heaviness, when I am on an old battlefield. I have been particularly conscious of it on the scenes of Hastings and Culloden, two fights where great causes were finally destroyed and where extreme bitterness may well have filled the hearts of the conquered. The shadow still remains."

After relating a case which he considers clearly fits itself into the theory of a form-picture thrown out at a time of emotion, Sir Arthur goes on to say, "Difficult as my hypothesis may seem, we have to remember that the only conceivable other explanations would be either that the man's self was there in front of the fire after a century of spirit life, or that his thoughts in the spirit world concerning an episode in his earth life were so constant and vivid that they conjured up a picture in the room. The latter explanation might be accepted for a single episode, but when it is a constant matter, and when one remembers how many other reminiscences of earth life such a man must have had, it is difficult to consider it seriously." Sir Arthur has boldly faced a complex side of psychic research, and his observations will be found well worth attention.

The "Globe" (May 3rd) publishes communications from the Bishops of the Church of England on the subject of Spiritualism.

The Bishop of Hereford considers that for ordinary people Spiritualism is "mentally and morally debilitating." The Bishop of Norwich finds nothing in it so strong and comforting as the Fellowship of Christ. The Bishop of Truro is of opinion that "the future is veiled from our eyes." The Bishop of Lichfield agrees with the views recently published by Canon J. M. Wilson wherein he objects to the Spiritualists' exposition of the nature of the next stage of existence revealed to them by the departed through controls.

The Chelmsford "Diocesan Chronicle" publishes what in the circumstances is rather a remarkable paper which was read before the Colchester Clerical Society in February last. It is entitled "The Rumours from the Nearer Beyond," and is by A. C., who is evidently a ripe thinker.

After examining the results achieved or indicated in the field of psychical research, the writer considers that what is therein presented does not enter into competition with the Christian hope as to the future life. That, he says, stands expressed for us in the high vision of the Epistle to the Hebrews.

"But," he continues, "it is conversant with the habit of our modern mind to expect the future to open itself in many stages, and it is the possibility that we have before us some glimpses of the stage next succeeding our earthly life that invests with profound seriousness for Christian men and women the extensive and increasing literature to which I have now ventured to invite your attention; critical certainly, but also respectful, and not without expectancy of benefit for the illumination and purification of our religious faith."

Philippa Forest contributes an excellent article entitled "Are the Dead Dead?" to "Pearson's Weekly" (May 8th). Speaking of the present wave of intense interest in Spiritualism she says that platitudes about "unfathomable mysteries," or "sinful attempts to find out things we are not intended to know," will not check the rising tide. She considers that dogmatists who try to check investigation with portentous pronouncements about "sin" and the "will of God" command as little attention as they deserve.

This writer well points out that a professional medium is by no means necessary to secure results, because unsuspected psychic power is present in many people and only needs right surroundings in which to develop.

She says, "I have seen far greater marvels—if one may call them so—in my own and my friends' drawing rooms than in any professional parlour, and that when only the little circle formed by ourselves was present. Heavy furniture has been moved without contact, lights, scents, raps giving intelligent messages and answers to questions, and in some cases predictions that have been proved true by time, and all the other marvels of seance rooms have manifested themselves many a time and oft." She adds that when they began their sittings they were not aware that they possessed any mediumistic powers.

At the sittings of the Glasgow Presbytery on April 28th the Rev. W. A. Reid asked for the appointment of a small committee to inquire into "the alleged psychic phenomena so much in evidence at the present time." He said that it was a people's question, that thousands were interested in it, and that the Church could not afford to ignore the Spiritualist movement. Mr. Reid added that he knew several ministers and elders in Glasgow who believed they had got messages from the so-called dead, and he knew Church of Scotland ministers who claimed to have the healing touch. After a long discussion the request was refused by 36 votes to 7.

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.  
Mrs. Fairclough Smith, 22, Princes-street, 3.15 p.m.

Monday:—

Croydon, Sir A. Conan Doyle, 7.30 p.m.

Tuesday:—

L.S.A., Mrs. Brittain, 3 p.m.  
Stead Bureau, Mrs. Neville, 7 p.m.  
Home Circle Federation, Miss Scatcherd, 6, Queen Square, 7.30 p.m.

Wednesday:—

Delphic Club, Miss Ellen Conroy, 5 p.m.  
72, High-street, Marylebone, Mr. Ernest Hunt, 7 p.m.

Thursday:—

L.S.A., Mr. Vanstone, 7.30 p.m.  
Stead Bureau, Rev. Drayton Thomas, 3.30 p.m.

Friday:—

L.S.A., Mrs. Wallis, 4 p.m.  
Delphic Club, Thakur Shri, 5 p.m.

## THE MEANING OF ALCHEMY.

ADDRESS BY THE REV. A. H. LEE.

On Wednesday, April 28th, the Rev. A. H. Lee lectured on this subject at the Delphic Club, Regent-street.

The lecturer began by emphasising the ancient origin of the Art in China, Egypt, and amongst the Arabians. It is (he said) perhaps the most occult of all so-called "occult arts," and the most sublime in its true aim. Many impostors have attempted to exploit it for selfish purposes, but many great names are found amongst genuine truth-seekers both on the physical and spiritual side of chemistry. The evidence for actual transmutation of metals may be considered as uncertain, but the late Sir William Crookes had done much to vindicate the alchemical postulate of the "First Matter," which he called "protyle." In France modern alchemy has had a number of followers, led by "Papus." One of the most ancient and important "oracles" is the famous Emerald Tablet of Hermes which sets forth in symbolical language—the whole theory and practice of the art. The First Matter, known under many divers names, is the mother-stuff or universal Mercury, on the finding and converting of which the success of the would-be alchemist depends. It is that which centrally subsists in all that circumferentially exists from it; it originated with the primal "Fiat Lux" and is "light of light." It can only be seen and cognised inwardly—on its own ground; it is the pure matrix round which aggregates the disordered material of our phenomenal world. The ancients called it Proteus (*protos*, first), the ever-changing, to indicate its plastic, adaptable nature; also Hermes or Mercury, *i.e.*, the vibrant universal Ether which is the medium-vehicle or "messenger of the gods" of interaction between different planes.

No true alchemist professed to transmute what we call natural species, or said that lead *qua* lead could be turned into gold. But they surmised that the subject-matter of all metals (including the *human*), or their "radical moisture," could be withdrawn by skilful "dissolution" and by a certain fermentative process sublimated from lower to higher shapes. This process was always described as threefold, corresponding to the purgative, illuminative and unitive path of the soul in mediæval mysticism; it was summed up in the formula "Dissolve, Coagulate, Fix": volatilise the fixed, and fix the volatile: spiritualise the body, and corporify the spirit. The chief labour was to find the key, the true "mercury" on which to commence operations.

The three principles with which the alchemist must work are salt (stable being or body), sulphur (expansive power, initiative), and mercury (receptivity), in which we all "stand," but in a fallen state because the two first oppose each other, and perfection can only come by "the shadowy third" being sought and reintegrated, bringing us from the Duadic state ("the fall") into the Triadic. Probably by the "Argent Vive" (mercury or flowing silver) was indicated what is now known as the "astral" body: undoubtedly the hierophants in the Ancient Mysteries and the alchemists later on possessed a secret for the quickening of the regenerative process in this soul-stuff of candidates, which is, and must always be, carefully guarded. The process of fermenting grape-juices into wine, and that of the hen's egg evolving into a chicken, both afford admirable illustrations (in lower kingdoms) of the Royal Art that is open to men who desire a "new birth."

Most alchemical literature is unintelligible or misleading to those who have not the key: the most remarkable English essay in the last century was the "Suggestive Inquiry into the Hermetic Mystery," by Mrs. M. A. Atwood, suppressed on its first publication in 1850, and republished in 1918.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donation: Kaye, £2.

MR. G. R. DENNIS, in his very sensible little work "The Quest of the Unseen: Spiritualism in the Light of Christianity" (J. M. Watkins, 1/- net), seeks, and we think successfully, to set forth the higher aims and ideals of Spiritualism and to show that the subject is worthy of the attention of all serious people, and especially of the Church. He thinks it "safe to say that the growth of the movement will not be hindered by any action that the Church may take; but if she should decide that it is 'subversive of the Christian faith,' and refuse to countenance it, the breach between the Church and modern thought will be still further widened, a result which all her lovers must deplore." He does not suggest that the Church should advocate the indiscriminate practice of spirit communion, but he does urge that the clergy should study the matter earnestly so that they may be able to distinguish between what is good and what is bad in the Spiritualist movement and that the advice they give their flocks may be the result of knowledge and not of prejudice. To aid them in this study he examines the claims of Spiritualism, its teaching regarding the after-life, the benefits and dangers attending the use of psychic gifts, and the witness of the Bible.

## THE MEDIUMSHIP OF MRS. HARRIS.

Mr. W. G. Mitchell (3, Harewood Terrace, Darlington), writes:—

I hold no brief for Mrs. Harris or any other medium, but your footnote to the Norwegian report in the last issue of *Light* leads one to surmise that there is another side to the story. It behoves us to be both just and charitable as well as impartial, and to do exactly that which the Norwegian Psychical Research Society have done, *viz.*, speak of Mrs. Harris as we have found her.

I often wonder whether any organised Psychical Research Society, either in our own or any other country, goes quite the right way about getting the best out of the mediums who subject themselves to the hyper-critical investigations of official psychical researchers. No reasonable medium would object to "test conditions" if as much attention was devoted to "conditions" as to "test."

If one goes to a *trumpet* séance to investigate the claims of *trumpet* mediumship, one should not expect necessarily to hear "voices in the air," and it is, to my mind, no more unreasonable to expect a materialised voice to be in some unexplained way connected with the organism of the medium than it is in the case of a fully-materialised form.

British investigators will not fail to recall the very stringent test which Mrs. Harris submitted to in London when she endured the unpleasant experience of conducting a séance with a mouth full of prepared fluid which, had she swallowed or ejected it, would have spoilt the "test." The sympathetic "conditions," however, that accompanied the test, enlisted the hearty co-operation of the medium. The result was, as is well known, that voices were heard in the trumpet and Mrs. Harris's mediumship was a proven fact.

Just one other incident I would like to recall. A few years ago, I and one or two friends had the pleasure of dining with Mrs. Harris at her private apartments in the suburbs of Belfast. After dinner we had an impromptu séance, and it will long linger in my memory. There were about six of us, including Mrs. Harris; the room was in darkness, and Mrs. Harris announced that she would try and keep "normal" so as to be able herself to witness the phenomena. The voices and levitation of the trumpet under the circumstances might not have convinced a sceptic, but when a large globe of phosphorescent light floated round the room, sufficiently brilliant to illuminate the pictures and furniture as it passed, then I think it would have at least caused the most stubborn critic to wonder.

A mandoline was levitated and the illumination from the psychic light showed it plainly to be moving around the room without contact. The next phenomenon was in the form of a brilliant blood-red flame, measuring from nine to twelve inches at its base and rising in height to quite six inches, flickering and burning like a human fire. This flame floated around the room and as it approached me I asked Mrs. Harris whether it would be dangerous for me to place my hands near it. She advised me not to do so as she did not understand the nature of the phenomenon. In spite of this advice, I ventured to move my hand towards it, and feeling no heat, I placed my hand into the centre of the flame which played around and between my fingers. I felt I was in the presence of unseen intelligences and the Biblical story of the burning bush came vividly to my mind as did also the phenomena of the Day of Pentecost. It was a wonderful evening.

Mrs. Harris may have her shortcomings—who of us have not?—but in my opinion treat her as a sensitive should be treated, and the genuineness of her mediumship can soon be proved.

"TRY a little experiment; think and act the spirit of the thought, 'I consciously radiate goodwill, gladness and happiness' for a week. Put aside your previous attitude and live in, and up to, the spirit of this. Do not argue or growl or be too ridiculously pompous to bring yourself to it, but just go ahead and do it."—"Self Training," by H. ERNEST HUNT.

WORK THE LAW OF PROGRESS HEREAFTER.—I hear you debating how we live and whether we eat and drink and earn our living. At the risk of giving false impressions let me tell you we have sensations. Every sense you possess is continued on a higher vibration. We eat, drink and we work—that is, all who are progressing do—not for a living, however, but because work is the law of progress.

The first instruction we receive is in the use of our new bodily powers. We are not helpless infants, but are more in the condition in which an invalid finds himself after a prolonged illness when again attempting to walk. You know many have the experience of learning over again. With their mature minds it is a question of days, not years—as it is here. We come over with our mentality as matured as when we left earth, but with bodies in which we have been living but not using, so we often need to go to school or have special instructors. . . . In the case of one coming over with impaired mentality the period of rest and awakening takes longer.

—"A Soldier Gone West" (edited by H. M. G. and M. M. H.).

## PHOTOGRAPHING THOUGHT.

## MISS SCATCHARD'S SECOND LECTURE.

We referred last week to Miss Felicia Scatchard's versatility, but in view of her second lecture on *Psychic Photography*, delivered at Queen Square on April 27th, under the auspices of the Home Circle Federation, we should prefer to emphasise her surprisingly comprehensive and intimate knowledge of this important branch of psychic research. Students of the subject cannot afford to miss such opportunities of enlightenment unless they are content to stay in the backwaters of scientific investigation. In that case their opinion counts for nothing.

Miss Scatchard made good use of her personal knowledge of the work of the French scientists Darget, Baraduc, and de Fontenay. She exhibited on the screen pictures of intense interest which had probably never been shown in England before, and in her descriptive remarks she touched on and illuminated many obscure and baffling points. Commandant Darget is the man to whom we owe the discovery of the scientific evidence for the existence of human emanations, and it was he who produced pictures of human thought. Dr. Hippolyte Baraduc, as the result of Darget's experiments, showed that thought could be photographed. Compared with the results achieved by Mr. William Hope at Crewe, those obtained in France seemed trifling, yet the lecturer pointed out what progress our Continental friends had made with their scanty material.

Miss Scatchard has a happy faculty of getting in touch with her audience, even at times indulging in conversational interludes wherein she seeks to elicit their views on some point under discussion. This absence of formality infused a spirit of cameraderie into the proceedings. There was a large gathering and those who had faced a most unpleasant sample of April weather were amply recompensed.

Mr. Henry Blackwell at the close of the lecture made an interesting contribution to the subject of the evening and illustrated his remarks by showing a few slides which, curiously enough, met and answered several questions raised by members of the audience. They also justified Miss Scatchard's statement that Mr. Blackwell's pioneer work in this new field of science ought of itself to have compelled scientific recognition of the facts adduced.

The Rev. Walter Wynn, who presided, paid an eloquent tribute to Dr. Ellis Powell's recent address delivered before the L.S.A. on April 15th.

Miss Scatchard's third and final lecture will be given on Tuesday, May 11th at 6, Queen Square at 7.30 p.m. In this she will show a series of wonderful pictures taken in Paris in connection with the well-known medium Eva C. Viscountess Molesworth will preside.

L. C.

## THE SUFI VIEW OF REINCARNATION.

"The Phenomenon of the Soul" (Sufi Publishing Society, 2/6 net) is the title of the third of the "Voice of Inayat" Series, in which Sherifa Lucy Goodenough embodies in book form the teachings of Inayat Khan, the bearer of the Sufi message to the Western world. Every soul, we are told, is a ray or portion of the Eternal Consciousness confined by the external self, the mind and the body. The soul is compared to a mirror; upon it "is reflected the happiness or misery, the joy or sorrow of the external self, but the soul in itself is neither sad nor joyful. The soul is neither subject to birth and death, nor has it increase or decrease; it neither evolves nor degenerates."

The Sufi religion does not accept the doctrine of reincarnation, and the case against that doctrine is very well argued but when a dogmatic statement on the one side is met by an explanation on the other which makes equal demands on our faith we are left in a quandary. We do not know what has happened to us before we appear on this planet. The Sufi, like the Reincarnationist, does. The soul, it seems, on its journey from the unseen to the seen world, meets the souls which are on their return journey from the seen to the unseen, and so far as it is attuned to those souls it receives impressions from them. "For instance, a soul meeting the soul of Beethoven receives the impression of Beethoven's music, and then is born with the musical qualities of Beethoven. The upholders of the theory of reincarnation say, 'He is the reincarnation of Beethoven.' The Sufi says that if it is meant that Beethoven's mind is reincarnated in him, it may be said; but because the spirit is from the Unlimited, he says it need not necessarily be called reincarnation. Therefore a person of poetical gifts may be born in the family of a statesman where there never before was a poet." It may be so, but we are sadly in want of evidence on the matter. It would be interesting to receive an evidential communication from some departed poet, artist, or musician who had met and impressed a soul on its way from the unseen to the seen, especially if he could let us know when and where that soul was to appear on earth. Maeterlinck, in "The Blue Bird," showed us the hall of the children who were awaiting birth, but there were no souls of the departed there. But we are not criticising Sufi philosophy. Some of it is rather difficult to follow, but there is much in it that is beautiful and attractive.

D. R.

## THE TYRANNY OF PHRASES.

## A PLEA FOR CLEAR THINKING.

It is well now and again to challenge some popular phrase or saying which is finding a too ready welcome into our literature, and bid it submit to examination before yielding our judgment to its claims. To Mr. Prentice Mulford, I believe, belongs the credit of having first proclaimed that "Thoughts are things," since which time few if any of the kind people who conceive it to be their duty to lecture us on the importance of right thinking have been able to avoid trotting out that oracular pronouncement with more or less frequency. This is not to be wondered at. It is so pleasantly alliterative, and there is such an air of finality about it, as of something which it were high treason to question. So nobody apparently has questioned it, or if anybody has, he or she hasn't ventured to do so in print. I am, therefore, conscious of great presumption in humbly asking what precisely is meant in this connection by "things." According to English dictionaries I find that the word "thing" has, in ordinary language, two general meanings. First, it stands for "whatever can be the subject of consideration or discussion, any separate or distinguishable object of thought." There is no need to tell us that thoughts are "things" in this sense; so are size, form, colour, happiness, misery, ambition, and—the "thing" to which I specially object—ambiguity. The word is all-inclusive. Mrs. Leila Boustead, in her brightly written article, "What is Telepathy?" (p. 2), tells us that thought is imperishable and undying (which is only another way of saying that the human spirit is imperishable and undying), but she adds no emphasis to these adjectives by calling it a "thing"—if the above is all that she means. The other definition is "Whatever exists, or is conceived to exist, as a separate entity." Do our New Thought friends seriously conceive thought to exist as a "separate entity"? Thought, whether it be voluntary or involuntary, is an action of the mind or ego. "I think." To say that it is a separate and independent entity is to say that an action can exist apart from and independent of the actor. It would be just as sensible to say that love can exist without a lover, motion apart from that which moves, and attraction or repulsion without any person or thing attracting or repelling. But the danger is this—that having once accepted such a statement we start building on it. We picture filmy fragments of thought, affection, fear, dislike, and anxiety floating around in the atmosphere, ownerless and objectless, or perhaps (if we possess the weird imaginative powers of a "psychic expert") condensing themselves into elementals or other monstrosities of the most gruesome and nightmarish description. If we would keep our judgment clear, catchy phrases of this kind are, therefore, better avoided. They are mischievous and misleading.

But we cannot always avoid inexact forms of speech. Language is a compromise. We find it convenient to talk about the abstract in terms borrowed from the concrete, but as there is no true analogy between the subjective and immaterial and the objective and material, the terms we employ are necessarily inexact. This does not greatly matter so long as a mental reservation is always present with us. Lose sight of this reservation and the result is confusion. For instance, we speak of "thought transference." It is convenient to do so, but let us be sure of what we mean by the expression. We know quite well what we mean by the transference of any material object. When A transfers a Treasury note from his own possession to that of B, A has it no longer, because he has parted with it to B. But in the case of what is called "thought transference," A does not part with his thought; he has it still, and B's thought only resembles A's in the degree that B's mind is of the same quality as his friend's, and has passed through similar experiences, and been subject to similar influences. The ideas of which B's thought is composed have been latent in his mind all along; they came to him in the first instance by way of sense impressions. All that A has done has been to call up these already existing ideas, and to suggest (whether by agreed upon signs, written or spoken, or in some more immediate and as yet not understood fashion) a certain combination or arrangement of them similar to that which exists in his own mind. No doubt, as in hypnosis, there are ways in which one person's mind can immediately affect another's without the employment of any external agency, but it still holds true that the process bears no true analogy to the transference of any material object.

Again, we take an adjective to which we variously apply the meaning of immaterial and of pure and lofty in character, join it to a substantive that we generally associate with what is material, and talk of the "spiritual world"—adding that "the spiritual world is the world of causes"—when all the time we mean a world that to the people who dwell in it is just as material as ours is to us, a world multitudes of whose inhabitants are not necessarily more spiritual in any lofty sense than are the worst elements of society here. It is only spiritual in the sense that spirits dwell in it, but that is just as true of our present stage of being; and it seems no more likely that the varied phenomena of that world, the trees and flowers, etc., are the causes

of similar phenomena in this than that the men and women there are the causes of the men and women here. The real spiritual realm, the realm of causes, is not something outward and visible at all. It is there, but it is equally here. It is unseen and only known by its working. It is the realm of spirit and life, manifesting itself through nature and through man.

"And the Spirit of God moved upon the face of the waters." — GERSON.

### SPIRITUALISM AND PSYCHICAL RESEARCH IN FRANCE.

We have received from the editor of the "Revue Spirite," 42, Rue Saint Jacques, Paris, an intimation of two important foundations in France.

(1) The International Metapsychic Institute has already been noticed in our columns, but its recognition by the French Government as of public utility is a sign of the times which English Spiritualists will note.

(2) A federation of all who support the Spiritualist movement in France and her colonies has been formed under the title of the "Union Spirite."

The former is domiciled at No. 89, Avenue Niel, Paris, where it has an ample and well-fitted laboratory with self-registering machines, a library, reading room, lecture room, and archives. It is, as stated, international, and is under the distinguished presidency of Professor Char'x Richet. Its working Council consists of eminent scientific men only. Its Director is Dr. Geley, to whose striking and original work we have often alluded. It will investigate, experiment, and publish, under the guarantee of exactitude given by a Committee of experts, the results of psychic experiments made under its supervision. Above all, it is the first and only body which has definitely undertaken to provide for reliable mediums "a life free from distracting cares, allowing them to devote themselves to the development of their valuable faculties." Suggestions to this effect have often been made here by those who recognise the invaluable and essential services rendered by mediums, often to their pecuniary detriment. Unfortunately these have remained in the realm of good intentions. The subscription is 25 francs annually.

The Union of French Spiritualists foresees that the ideals of Spiritualism are destined to prevail at no distant day. It is formed to secure unity of policy and action in view of that general recognition which is rapidly coming to pass.

These developments import much. They provide a guarantee of scientific accuracy to which no single and isolated experimenter can lay claim. We do not, of course, minimise the exceedingly valuable work which has been done by men and women working on their own lines, nor the credibility of their results, but we have painful evidence every day how readily the work which rests on single testimony is set aside. The verification of the supernormal phenomena and their reception by the scientific world at large will be attended by the same dangers which beset all movements as soon as they become successful. They are adopted by the unthinking and by doctrinaires. They tend then to lose sight of principles in disputes on minor points; they split into parties. This tendency in human nature first injures, and then destroys, their usefulness.

It is to guard against this danger that the French Union has been formed. We have recently advocated the same policy here, where it is perhaps still more needed in an atmosphere more disposed to sectarianism than are our French friends. No English Spiritualist has, as yet, come forward with the large benefactions of M. Jean Meyer, who recognises that the supernormal phenomena, if true, are of vast importance, not only individually but nationally also, in providing that common principle of proven belief which harnesses that the supernormal phenomena, if true, are of vast freedom of thought. But though we may regret that this has not as yet been done in Britain, we have only congratulations for the energy and unity of aim which has prevailed in Paris.

**PLATO ON A QUESTION OF THE HOUR.**—If we think we ought to investigate what we do not know, we are better men, more courageous and less slothful, than if we think that what we do not know is something which it is neither possible to ascertain nor right to investigate.—PLATO ("Meno").

**A MORAL TALE.**—It is told of a rich but rather parsimonious man that, on being asked to help a worthy cause with money he excused himself on the ground of bad trade, decrease of capital, taxation, winding up with a general allusion to the increasing number of calls on his purse; whereupon the applicant for help told him the following story: "There was once a man who was asked to lend a rope to a neighbour. His reply was that he was in need of a rope just then. 'Shall you require it a long time?' asked the neighbour. 'I think I shall,' replied the owner, 'as I am going to tie up some sand with it.' 'Tie up sand!' exclaimed the would-be borrower. 'How can you tie up sand with a rope?' 'Oh, you can do almost anything with a rope when you don't want to lend it,' was the reply."

### SPIRITUALISM AS THE GUIDE TO A NEW ORDER.

Unrest, turmoil, suffering, abound on every side. The whole world is still in travail of the new race which shall be born from out the present chaos.

"Is it Peace?" asked the watchman of old, as Jehu approached the city of Jezeel. "Is it Peace?" we question with each other in this twentieth century. And it may be that the answer which Jehu gave is not quite without significance for us. "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" Blunt, ugly words—so unpleasant to our highly refined ears! But if we are honest perhaps we shall have to admit that Jehu might justly utter the same words as a condemnation of our civilisation to-day. Conditions of licence and of luxury unparalleled in the history of our Empire are existing side by side with an ever-increasing volume of unemployment and poverty. Little children dying of starvation and diseases of malnutrition—mothers too underfed to nourish the pitifully stunted babes they bring into the world, famine and pestilence sweeping towards us from Central Europe and Asia, men broken in the war, victims of tuberculosis by the thousand, and lacking the skilled treatment which alone can alleviate their sufferings—such are the conditions prevailing to-day. The old social order has crumbled to pieces, and from out the chaos the new era has not yet been born! On every side one hears the parrot-cry, "Reconstruction." But it echoes somewhat hollowly on ears attuned to the great moan of suffering which ascends from this our present world in its throes of a new birth.

What are we doing, individually and collectively, to restore harmony where now there is discord? We each have a definite responsibility for the conditions in which we live—for morality and justice are, after all, affairs of individual lives.

Have the Churches given us any definite lead? Generally speaking, they have failed. Where, then, can we turn for guidance in this hour of crisis? Many have found their darkness lightened by the teachings of Spiritualism, the science of the spirit.

It is no new religion, this Spiritualism—rather it was the underlying principle of all the great religions of old. Ancient Egypt, Persia, Chaldea, India, all based their teaching on the philosophy which we call Spiritualism. The New Testament is pre-eminently a Spiritualist book. Spiritualism teaches that man is a spiritual being, endowed here and now with spiritual gifts which must be used for the good of all. We must readjust our standards of life, and try to regain something of the simplicity and purity which characterised the lives of the early Christians.

In our mad race for money and for pleasure on the material plane, we are losing the capacity for spiritual enjoyment. "What shall it profit a man to gain the whole world if he lose his own soul?" We complain we have no time to cultivate spiritual gifts—life is too short, too full of material problems! Oh, the tragedy of it! Do we not yet understand that "it is the spirit which giveth life," and that material things must take a subordinate place?

This does not imply that a Spiritualist should spend his life contemplating Scripture, nor that he should withdraw from the world to live a "religious" life. Far otherwise! Keep in the world. It needs men and women who have the power of spiritual perception. "Where there is no vision the people perish." The world owes more to its "dreamers" than it realises, for the dreams can, and often do, materialise into concrete realities such as the utilitarian materialist would never dream of!

Spiritualism has a direct application to the problems of our day. Social order and civic justice can only come when every member of the State will at least acknowledge that it is desirable to do unto "others" as we would they should do unto us." "Bear ye one another's burdens and so fulfil the law of Christ." If we would only, each one, strive to carry out the teachings of that great Master known to the world as Jesus, what an astounding difference there would be! In all their beauty and simplicity they hold for us the key which shall unlock the door leading to the true Palace of Peace. Peace in our hearts, peace in our public life!

The ancient wisdom sheds a light upon the path leading to the New Jerusalem—that mystic city, "having the glory of God," which needs no temples for the worship of the Highest, because He is in the midst thereof; wherein there is no night, neither sorrow, nor crying, but instead, the majestic harmonies of the spheres as they whirl through space. "There is music in keys unknown to the duller ears of earth, and harmonies whose chords are souls attuned to each other."

G. T.

Dowis and dree are jestin' and glee  
When poverty spoils good company.

JOANNA BAILLIE.

THE truest truth lies in the mystical direction, and though we are here to live the earth life and to learn its lessons, we are nevertheless right in facing that way rather than the other.—J. ARTHUR HILL in "Man is a Spirit."

## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

*The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. E. A. Cannock. May 16th, Mr. Horace Leaf.*

*The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Ernest Meads; 6.30, Dr. W. J. Vanstone. Wednesday, May 12th, 7.30, Mr. Thomas Ella. Friday, May 14th, 7.30, Mr. Ernest Hunt.*

*Croydon.—96, High-street.—11, Mr. Ella; 6.30, Mrs. Annie Boddington.*

*Walthamstow.—342, Hoe-street.—7, Mr. Forsyth, address and clairvoyance. Monday, Grove-road, 8, Mr. Sander.*

*Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mrs. Brown; 6.30, Miss Conroy.*

*Lewisham.—The Priory, High-street.—6.30, Mr. Richard Boddington.*

*Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—7, Prof. Jas. Coates. Friday, 14th, Mr. G. W. Sharpe (Birmingham) in Furnival Hall.*

*Peckham.—Lausanne Hall, Lausanne-road.—Saturday, 8, Sunday 11.30 and 7, Monday, 3, Mrs. L. Harvey. Thursday, 8.15, Mrs. M. Clempson.*

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.—Sunday, 11 and 6.30; Monday, 3 p.m., and Wednesday, 7.30, Mrs. Hettie Butterworth, of Barrow-in-Furness.*

*Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Bloodworth. 6th, 8.15, clairvoyance.*

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## NOTES BY THE WAY.

(A WORD FOR THE "LIGHT" BRIGADE.)

We are minded this week to begin our Notes with some words that may sound boastful, but are a mere act of necessary self-justice. We maintain that no mean part of the advance made by Spiritualism is due to the work of LIGHT and the little band of brothers (and sisters) who have fought for and with it. They have made the name of the paper known throughout the intellectual world at least (we are told it is not much known elsewhere—but that is no fault of theirs). They broke down the barriers of prejudice in the Press and penetrated into its greatest strongholds. They have linked up together and equipped with knowledge hundreds of the more advanced minds throughout the country who will make a powerful phalanx when the time comes. In short, they have wrought a labour which will not be seen in its true perspective for years to come. They have used the finer forces and much of their work has been done in silence. We know that in spite of all that has been achieved in this way, only a relatively small part has come to the surface as yet. And we know also that a great multitude even of the workers in this movement are totally ignorant of the inside facts and in their criticisms are rather apt to imagine and utter vain things. That matters little. The great fact for us is that work has been done, and is beginning to tell. The onlooker sees some of the results to-day although he is as a rule completely unconscious of the forces behind, whether on this side of the veil or the other.

\* \* \* \*

Mr. S. G. Soal, M.A., whose article on "Einstein: The Mathematician as a Mystic" (p. 142) produced a most pleasant impression on many of our readers, offers in the course of a letter to us some remarks which may well appear as an addendum to the article itself:—

These are the words of Professor Eddington (as quoted by Mr. Bertrand Russell in the "English Review"):

"If a man wishes to achieve the dream of immortal youth he has only to cruise about space with the velocity of light. He will return to the earth after what seems to him an instant of time to find that many centuries have passed."

In view of the well-established facts of travelling-clairvoyance, telepathic apparitions conveyed almost instantaneously over hundreds of miles of space, and spirit travel, what is more natural than to assume that man's etheric body is capable of attaining or exceeding the velocity of light? Grant this and we begin to understand how that old Court physician, Nostradamus, in 1553 (?) saw in a vision the aeroplanes and submarines of 1914.

We devote our leader this week to a consideration of Sir Oliver Lodge's address on "The Reality of the Unseen," one of the lectures delivered during his tour in the United States. We were struck by its admirable simplicity; its clearness, its fertility of thought, and we have every reason to suppose that it was typical of the addresses delivered on the general subject of man's survival of death and the communication between the two states. We share the admiration for Sir Oliver's work as a messenger of the New Revelation in the United States, as expressed by correspondents in that country. But we have noted, not without amusement, that from some quarters there have come distinctly divergent impressions. One group regarded the addresses as altogether too elementary, another party of critics found them "academic" and over the heads of the audiences. We not infrequently hear the same complaints about LIGHT; it is at once too elementary and too advanced. Each side regards the matter from its own particular standpoint and does not stop to consider the needs of the other. We recommend a little altruism, and breadth of view. The world was made for each of us, but not entirely. "There are others."

## SPIRITUALISM: ATTACK AND DEFENCE.

"Medical Student" writes:—

I wish heartily to support the remarks of "Lieutenant-Colonel" in his article, "Spiritualism: Attack and Defence," on page 136. I have never yet seen any account of the evidence on which the Materialist bases his beliefs.

I was an interested listener at the debate at the Queen's Hall, on March 11th, between Sir A. Conan Doyle and Mr. J. McCabe, and here again the Materialist was the attacker, the Spiritualist was on the defence the whole time. What is most desirable now is a debate at the same place on "The Truth of Materialism," with the same speakers in reversed order, and let us hear Mr. McCabe's reasons for his sneers and disbeliefs. He reminded me of a man who hears a strange noise inside a closed room, and won't go and open the door and see for himself what caused the noise. Instead, he prefers to sit down in a comfortable arm-chair, and reason out on one of two lines: either (a) there was really no such noise at all; or (b) if there was a noise it was not caused in the way you suggest, but by some other means which he cannot explain. "At any rate," he would say, "you are wrong, Mr. Spiritualist, although neither I nor anyone else may be right."

Surely, it is time for us to attack this attitude, and to call insistently for something constructive from the other side, instead of all this destructive arm-chair criticism. Their attitude is reminiscent of King Charles II.'s famous problem to the Royal Society, as to why, when a live fish is placed in a vessel of water, the vessel weighs no more. After four learned scientists had written long treatises to explain the matter, a country gentleman insisted on the trial of the problem by practical experiment, and, of course, the vessel of water was found to be heavier by the weight of the fish.

Let the Materialists prove their point of view. Why should the Spiritualists do all the work?

THE TRUE TEST.—"But they [the high priest and Jewish Council] when they heard this [the bold testimony of Peter and the apostles] were cut to the heart, and were minded to slay them. But there stood up one in the Council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, 'Ye men of Israel, take heed to yourselves what ye intend to do as touching these men . . . Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' And to him they agreed." (Acts v. 33-40.)

## SPIRITUALISM AND RELIGION.

## IV.—THE INTUITION.

BY STANLEY DE BRATH.

Those who have admitted the reasoning of previous articles will agree:—

- i. That Matter, Energy, and Mind are the only three realities cognisable by us on the present plane of existence.
- ii. That Evolution is the development of Consciousness, human evolution being the development of psychic consciousness.
- iii. That in the average man the true Self is subconscious.
- iv. That the unconscious mind in Nature is the origin of the variations which are fixed and developed by Natural Selection.
- v. That the subconscious mind in Man is the origin of the intuitions of genius.
- vi. That it is also the seat of supernormal powers.

These are the scientific aspects of Spiritualism. On the religious and moral side, analysis which confines itself to Matter, Energy and Mind as distinct realities, shows:—

- i. That there are essentially only two philosophies of life—Materialism and Spiritualism.
- ii. That the roots of pain lie in human action which ignores the Spirit, and substitutes for its law of Solidarity the wildest political nostrums.
- iii. That Spiritual Christianity rests on the Spirit directing Intuition and not on dogmatic theology.

We shall now deal with some aspects of that Intuition.

In the first place it is indispensable to Science. All great physical discoveries have arisen from the intuition that every fact is due to a law in action, and that every law has an infinite scope. This respect for facts which the average man passes carelessly by, has been the point of departure for the discoveries which have given birth to all the sciences. Galileo, Harvey, Newton, Galvani, Lamarck, Darwin, and many more, were ridiculed and opposed just as the investigators of the supernormal facts are ridiculed and opposed to-day. It has been well observed that no great discoveries have been made by induction alone; the deductive, imaginative, or intuitional power has always selected the data for induction. It is by hypothesis that progress is made: Reason then tests the hypothesis by experiment; unreason and prejudice condemn it unheard.

Intuition again, acting by pure meditation, has been the origin of metaphysic and philosophy, in India, in Greece, and in Christian countries alike. It is universal to mankind, and though its manifestations always conform to the degree of mental evolution reached by the people in which it works, some forms being quite childish and barbaric, and some elevated and sublime, it always points to two essentials—a spiritual Creative Power, and a perception of Right and Wrong. In its higher aspects it opens to Mankind Art (which is the desire of Beauty), Science (which is the desire of Truth) and Goodness (which is the desire of mutual service in love and goodwill), and these are the functions of Mind which make all real civilisation.

As physical evolution is the Divine Idea expressing Itself on the plane of Time and Space, and therefore limited by the conditions of Matter and Energy, it is only reasonable to infer that the higher aspects of psychic evolution are equally expressive of the same Idea in its moral aspects, and equally limited by our inability to understand the Absolute; even if it were not a matter of experience that the sense of unity with the Divine purpose is followed by the inward joy which none can give or take away.

This awakening of the Intuition, which is the evolution of Mind through the subconscious rising into consciousness by the internal operation of the Divine Idea acting in the sphere of mind, precisely as it acts internally to atoms and cells, may come in various ways. It may come as intuitive genius, or by the admiration of the works which that genius produces; it may come by the desire of knowledge which regards no fact as beneath notice and sees all Nature as the Garment of God; it may come by sympathy, love, and service; that is, it may come through Art, through Science, or through Religion. And in a scientific age, the supernormal phenomena—unimportant and almost purposeless in themselves—are the revelation of mightier powers than the twitching of dead muscle which revealed the electric current to Galvani or the lifting kettle-lid which showed to James Watt the power of steam.

But however it comes, it reveals the Creative Idea acting through the energies of Nature, and thus forming suns and planets and every living thing upon them; directing also their evolutionary purposes—omnipresent as the driving power in every atom and every cell; eternal not merely in duration alone, but also as the Supreme Love and Wisdom transcending Time, Matter, Energy and the temporal mind which ever seeks dominion by conflict.

This is a much higher concept than the God of Genesis, however truly that concept may have been the highest reach of inspired intuition in that stage of racial development. For the arbitrary Creator might be indifferent to the centuries of suffering and evil, as careless of the type as of the single life. It has already been shown that many seek to prove that an external Creator must be conscienceless and

indifferent: "The prevalence of evil shows that either He is not omnipotent or He is not good as we understand Goodness." But to keep within the limits of our experiences and capacities, it is obvious that each of us has the power of choice between the better course and the worse, and habitually exercises it. It is also apparent that compulsion to goodness and development of Will are mutually exclusive terms; and if Supreme Wisdom has seen fit to work on evolutionary lines, Man has, from the very first, had sufficient consciousness to enable him to choose the better way—the way of love and service, of reason and co-operation, the way of the Spirit—if he would hear and obey instead of blinding his faculties by sophistry. The endless web of human suffering has been in fact woven by Man himself, and the only way to break through it is Christ's untheological and undogmatic religion of Love, which brings the instincts of the subconscious mind into consciousness of the Spirit whose special manifestation is the love that suffereth long and is kind, rejoiceth not in evil but rejoiceth in the truth.

This is the moral aspect of the subconscious. It acts in the animal as the instinct which inhibits excess in any direction and instructs it infallibly for its mode of life. A very great deal too much has been made of the war and cruelty of Nature, and far too little of its general happiness. Any careful observer can see that the dominant notes of Nature are of joy: most of the real sufferings of the higher animals are inflicted by men. Natural death is swift, and for the most part painless, and the ceaseless "ferocity" of the lower animals will be found on examination to be inversely proportional to their consciousness. The angler who accidentally dragged out the eye of a perch, left the eye on the hook, and almost at once caught the same fish with its own eye as bait, could not fail to see that the consciousness of fish must be very slight indeed. And when a wasp sipping jam is neatly cut in half and continues to feed undisturbed, it is reasonable to conclude that animals that have no proper brain, but nerve-ganglia, are not conscious of suffering at all; what looks like suffering from our analogies, being only reflex traumatism. What, then, becomes of the "cruelty"? Where there is no suffering there is no cruelty, for cruelty is the wilful infliction of pain. The death in life, and the life by death which pervade all Nature is therefore justified from the moral point of view.

But with Man it ceases as a natural necessity. If to devour or be devoured is the machinery of brute evolution, the cause of survival is exactly the reverse with man. Surely it is obvious now, in 1920, that conflict means impoverishment and the arrest of civilised life!

Why, then, have religions, if they proceed from the Intuition, been so relatively powerless to enforce this simple truth?

Because the Intuition always needs to be balanced by Reason. No revelation is, or can be, final; for to be understood at all it must speak the language of its time and place. But Man always desires finality rather than growth in perception; and this desire for finality has been, and still is, the cause for the crystallisation of the revelations of the Spirit into human creeds and dogmas which are maintained to be absolute truth rather than its representations. As, however, evolution cannot be arrested, the time comes when creeds no longer satisfy the larger view, and then an esoteric interpretation of its clauses, or of the Articles of Religion or of the Scriptures, springs up, which it is considered dangerous to give to the multitude. The next stage in religious decay is that "the orthodox" teach what they do not really believe, or force themselves to believe by ignoring all contrary evidence and excluding Reason.

The efforts of liberal-minded clergy notwithstanding, this is the case to-day. "Faith," as used by Christ, before a single dogma was invented, meant trust in God and in the efficacy of right action. It has, in many minds, come to mean assent to a body of doctrine founded (for the most part) on a theory of the verbal inspiration of Scripture. This theory assumes that the actual diction of the sacred writers was inspired; that is, that they wrote automatically; which will not stand for a moment. It is also well known to every scholar divine that both the Old Testament and the New in the original tongues are the final result of long editing and recension; they know that no two Greek MSS. exactly correspond and that many vary considerably, however consonant in their general teaching. But many of the clergy still teach children that the Bible is the Word of God, not in a relative but an absolute sense, and that all the Old Testament stories and legends are historically true, instead of taking the legends as legends and showing their inner meaning. They fear to trust the Living Spirit that interprets all things and guides into all truth. The Nemesis of unbelief dogs their steps. But however words may change their meanings, principles are eternal, and the supernormal facts on their religious side lead to the inference that the guidance received by the subconscious mind (whencesoever that guidance comes) is always translated into the language of the recipients. Now the enemy of all interpretation is Literalism, which takes the words as final, not relative; and this is as true of the Bible, which embodies the highest moral inspiration of each epoch in the two thousand years that it covers, as of the Vale-Owen Script. If there is one lesson more distinct than another to be drawn from modern inspirational writing, it is that all revelations are received by the subconscious mind according to its individual powers. Whether they proceed from supernormal sources, or give evidence (as many do) that they are tele-

pathic projections from discarnate souls, or whether they embody perceptions by the writer's own subconsciousness, they are representations and symbols of a reality which transcends our present powers of expression. I cannot better the explanation given through a very quiescent and honest automatist to the question: "Then all such descriptions are really symbolical in the sense that what is described are the kind of things which would, on earth, produce the states of mind which you on 'the other side' actually experience?" The answer was: "Exactly, I am told that to those in those states, the (dark) places seem actually to exist, but they are spirits very evil or very degenerate, as one little gleam of love and hope makes a way through these awful thoughts."

But all revelations, to whatsoever degree of enlightenment they come, even such visions as Micaiah's representation of a council in Heaven and the mission of a lying spirit sent forth by the God of Truth as His last expedient for the confusion of a petty king, all agree in one thing—the essential and basic facts that soul and spirit are realities, and that figurative language implies the existence of the greater verity of which it is the figure, the representation, or even the travesty.

#### SPIRITUALIST ANNIVERSARY IN NEW YORK.

##### DAWN OF THE NEW AGE.

The Church of Divine Inspiration of America, on Sunday, March 28th, 1920, celebrated in Carnegie Hall the 72nd anniversary of Modern Spiritualism.

The great hall, in which Sir Oliver Lodge delivered his first lecture in New York City, was crowded. The Rev. Eleanor A. M. Hand (a descendant of President Monroe) presided. She is the Moderator of the church. There were fifty mediums and officers of the church, arrayed in white, seated on the stage. Addresses were delivered by Mrs. Olga Gunn, and Dr. Teasdale Randolph, Speaker of the church.

Dr. Randolph, in the course of his eloquent remarks, said:—"We are at the dawn of the New Spiritual Age. That this is so seems to be the consensus of opinion of almost all religionists. Even those who most bitterly denounce Spiritualism are eloquent in their portrayals of the impending changes, and there are theatres in New York and other large cities which are crowded every Sunday to hear some of these teachers tell what they know or do not know about this great matter. It is not for us or for this church to deride any of them. They are all, I take it, sincere searchers after truth. As such, I bid them God-speed. But I must in candour say that this Church of Divine Inspiration is not in any darkness as to this mighty age or its rapid oncoming. As a matter of fact, some years back this Church was reorganised and girded for the special work of preparing the way for the coming of the Master. All its rules and ritual are arranged with a view to this specific event.

"Much information has been received through the consecrated mediums of this Church, some deceased, some still in the flesh, concerning the details of this world-heavenly event. The Moderator of the Church is in possession of vast quantities of records, duly stenographed and typewritten, relating to the matter, received from various mediumistic sources, some of which were not in communication with each other, all agreeing, in some cases to the minutest details. Even the plans for the future church edifice have been received and noted. These details have been verified in part, and so remarkable is this transaction that I hope some day the story may be told in its entirety.

"Corroborative messages have been received from sources outside this Church, which dwell upon the imminence and glories of the New Day. Some of these are in the nature of warnings, but the underlying purpose of these warnings is to persuade mankind to make preparation for the highly-spiritual conditions which will characterise the Age of the Divine Mother, as the New Age is called."

It may be added that the Church of Divine Inspiration regards itself as the Mother Church of Spiritualism, being the outcome and continuation of the First Spiritual Alliance, which was founded in 1852 by Judge Edmonds and others, and was the first incorporated spiritualistic body in the world.

BACK NUMBERS OF "LIGHT."—The manager can supply, for distribution and propaganda purposes, parcels of recent issues of *Light* at special rates, which will be furnished on application, and will, of course, vary according to circumstances.

SIR A. CONAN DOYLE, in a letter to the "Church Family Newspaper," points out that an examination of Spiritualism which is based upon such writings as those of Canon Barnes or of the Rev. A. V. Magee is a pure waste of time. He says, "If in the approaching Congress of Lambeth such writers are the authorities consulted, the result must be a fiasco. It would be as reasonable to hold an inquiry into the doctrines and objects of the Church of England and base it upon the writings of Mr. M'Cabe, Colonel Ingersoll, and Charles Bradlaugh. The parallel would be exact."

#### A TALK ON RIGHT THINKING.

##### MR. ERNEST HUNT'S ADDRESS TO THE L.S.A.

If ever there was an occasion on which a public speaker might have permitted himself to feel gratified with the results of his efforts, such was the case with Mr. Ernest Hunt, when he addressed the members of the London Spiritualist Alliance on Thursday, May 6th. It was one of those evenings when the weather had succeeded in producing a unique degree of unpleasantness, that is, it was wet, and cold, and dreary. To come out of doors on such a night needed a strong incentive, and those hardy souls who took such a course could by no stretch of imagination describe themselves as being in a cheerful frame of mind. Dour and severely critical might better describe their mental outlook. No speaker, one would suppose, could look with equanimity on the task of addressing and holding the interest of an audience under such conditions.

Well, Mr. Ernest Hunt achieved the seemingly impossible, for he delivered a vivacious, sparkling, and at times deeply moving address, which kept his audience in a simmer of applause. As many speakers know to their sorrow, L.S.A. audiences, though discriminating and appreciative, are not, as a rule, demonstrative. It was the triumph of a strong magnetic personality. Not this alone, of course, for the subject matter was vitally interesting, but without the temperamental fire its presentation under the circumstances could so easily have failed to grip the attention. As it was, those present voted Mr. Hunt's address to be one of the most brilliant and effective of the whole session.

To reproduce, however, for those who were not present the flavour and essence, to convey to them the singular sense of elation that was produced, is not possible. The subject, to begin with, was an ordinary one. It was Health Week, said the lecturer, and he proposed to take Health for his theme. But while this subject might be said to have provided the pattern, the whole design comprehended a dazzling variety of decorations. A talk on Right Thinking, and its spiritual and physical effects, might more aptly describe Mr. Hunt's matter. Does a man's philosophy of life affect his health, was, he said, a fundamental question. How a man's philosophy does affect his health, and how Spiritualism—that unifying force in one's whole outlook, as the lecturer termed it—affects his spiritual well-being, were in turn dwelt on in an illuminating way. Some haunting thoughts we carried away with us were:—

The gods we worship carve their names on our faces.

Seek to live with glad and joyous things.

Love is the driving force of the universe.

Mr. Henry Withall, who presided, made an interesting contribution to the evening's thought. L. C.

#### THE SOCIETY OF THE COMMUNION OF SAINTS.

Mr. Henry Tipple (Ely House, March) writes:—

The Rev. C. L. Tweedale has struck the right note in suggesting the formation of a body of enquirers connected with the Churches to be known as the Society of the Communion of Saints, one or more branches of which should be established in every parish. A Spiritualist society with such a title would straightway commend itself to most Anglicans, because it would bring into objective prominence an important article of their principal creed, an article practically ignored on account of its meaning being so little understood even by the clergy themselves. Among Free Churchmen there is now a keen spirit of enquiry abroad, (I was recently invited by a Free Church minister to lecture on Spiritualism before the men's society connected with his church), and I believe they would readily attach themselves to a body designated by a title which would not offend their religious prejudices. Many thousands of good Christians in revolt against their Church's eschatology would support the movement, the principal aim of which would be, not the establishment of a separate sect, but the enlightenment and spiritual enfranchisement of the sects already in existence. Every Spiritualist student of the early history of the Christian Church knows that Spiritualism and undiluted Christianity are precisely one and the same thing, and this knowledge should be widely disseminated among those who "profess and call themselves Christians." The time seems to be ripe for this task to be undertaken, and I believe that the suggested Society of the Communion of Saints might be made an active and a salutary agent in its accomplishment.

DOVER.—A lady interested in Spiritualism who has lately come to live in Dover wishes to be put in touch with other Spiritualists in the neighbourhood.

MR. HARTLEY W. FORD asks if any of our readers can help him to identify a spirit who has several times manifested at his home circle. This spirit gives the name of Ralph Stedman, and states that he used to preach in Hyde Park some years ago.

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### SIR OLIVER LODGE ON "THE REALITY OF THE UNSEEN."

#### A SUMMARY AND SOME COMMENTS.

We have been reading a verbatim report of one of the lectures delivered by Sir Oliver Lodge in his recent tour in the United States, and found it, as is usually the case with his addresses, rich in instruction and tremendously suggestive.

He commenced by defining his terms. "Unseen," as he pointed out, did not necessarily limit itself to vision, but, as commonly used, could be employed to cover the idea of things unheard, unfelt, and unappreciated by any of the senses. As to the term "reality," he admitted it to be a difficult question, but it could be employed to denote that which was fundamental, permanent, most important. That is the commonsense way of dealing with a subject which in the hands of metaphysicians and a certain type of philosophers, requires whole volumes to unfold, and even then generally leaves the question of the nature of reality involved in deeper mystery than before. It is well to hark back to the primal simplicities.

"The things which are seen are temporal, the unseen things are eternal." That was the text on which Sir Oliver based part of his discourse. "My business in life," he said, "has been that of a scientific investigator—matter, ether, magnetism, all those things belonging to the physical sciences." And he proceeded to treat the matter from the standpoint of a scientific investigator, taking his illustrations from the growth of knowledge regarding the real position of the earth as a relatively small globe flying with inconceivable velocity through space, compared with the old-fashioned notion of it as the centre of the Universe; the findings of modern astronomy as compared with the ideas of the ancients; the real nature of the atom as compared with the original conception of it; passing at last to the modern discovery that matter is composed of electricity. There is no need to follow the great scientist through all the details in which he elaborated his point. They are familiar to all of our more studious readers, who are now well aware that the quest of reality leads us from the apparently gross and tangible states into those of inconceivable fineness.

Drawing illustrations from art, Sir Oliver used an effective instance by imagining the case of a dog in a picture gallery or at a concert:—

At a concert he may howl, but the picture gallery, I am sure, would not interest him. Yet he must see as much as you do, so far as the pigments and the frames are concerned. The reality of the picture is not in what he sees. It is in your mind. It was in the mind of the artist first. He conceived it in his mind; he then incarnated it in matter. That incarnation is able to call out in the mind of a spectator who has the faculty of perception some of the same thought, feeling, emotion, that was in the mind of the artist when he created. You see in the picture what you bring to it. You hear in a concert what you bring to it. The reality is in the mind of man, not in the mere vibration of the air.

It would not be easy to furnish a more suggestive illustration or a more far-reaching conclusion, absolutely justified by high experience.

Drawing still illustrations and analogies from the latest science and art, Sir Oliver dealt with the reality of the human body:—

We see the body and we do not see the soul, yet we know that the soul is the real part of us and directs and controls the body. The brain is the connection between the mind and matter. The will has constructed this body because matter is available for the purpose. The

soul uses matter for seventy years or so and then goes out of it. It dominates the body and is not dependent upon the instrument.

Old and unscientific Spiritualists said much the same things half a century ago. They were then "superstitions." They are now the latest discoveries of science. They are also true, for, as Sir Oliver well said:—

In so far as we reach the same conclusions by different paths that is the test of Truth. Truth is won, and if we strive to attain Truth without fear of the consequences we shall not be led astray, and shall arrive at a conclusion which at first sight seemed impossible.

Approaching the moral values of his subject, Sir Oliver said:—

All we have done is stored up. We cannot get away from ourselves. Self-consciousness is a perfect nuisance here. It is highly desirable that we should take pains to make ourselves worth living with. We have got to live with ourselves for all eternity. Those who have gone over the border are not separated from us. They possess their own souls as we possess our souls. And we are not separated from them. We are all one family still. I would that those bereaved in the war would realise that: that their boys are busy and happy, doing their jobs as they did them here; anxious that they shall not be grieved for unduly. We should realise that they are there still and that the family may be united.

There is the clear, definite message. It should have come from Theology: it comes from Science. They are coming together, the one moving slowly and painfully, the other swiftly and surely. In time they will meet, and a large part (perhaps the whole) of the riddle of the painful earth will have been solved.

Further, the great scientist is reported to have said, and here we find his remarks especially significant:—

We speak of the "next world." I do not know that there is a next world. It is all one, but we see different aspects of it. One world, one family. We, limited by our bodily senses in the material side, they, in the higher side, but none of us seeing the whole, but only that which we are competent to see. So it is when we look at the Universe we are thinking of the Almighty. The reality is all beyond our conception. The kingdom of heaven is all about us; we have to bring it to earth.

Simple, quiet, dignified words, but to us they sound as a clarion call. That is the message we are to deliver by every means in our power. We are not limited to speech and writing. We have finer powers. There is the splendid contagion of example, of thought, of feeling—the diviner telepathy of life. We never lose sight of that, for even in this field of propaganda we observe that the unseen forces are mightier than the seen.

#### HENRY JAMES'S "MESSAGE."

In the newly published "Letters" of Henry James (so admirably edited by Percy Lubbock) Mr. James, in a letter to Paul Harvey, under date of March 11th, 1906, written from Lamb House, Rye, England, relates the receipt at a séance at which his sister-in-law was present "with a medium, near Boston" (undoubtedly Mrs. Piper), of a message which purported to come from his mother, who had died twenty-five years before. He says:—

"The point is that the message is an allusion to a matter known (so personal is it to myself) to no other individual in the world but me—not possibly either to the medium or to my sister-in-law; and an allusion so pertinent and intimate, and tender and helpful, and yet so unhelped by any actual earthly knowledge on any one's part, that it quite astounds as well as deeply touches me. If the subject of the message had been conceivably in my sister-in-law's mind, it would have been an interesting but not infrequent case of telepathy; but, as I say, it couldn't possibly have been, and she only transmits it to me after the fact, not even fully understanding it."

This assertion indicates how easily a message may be erroneously attributed to telepathy from the sitter when it is not so due, in the least; because, in this case, for instance, had Mrs. William James known of the matter, Henry James would thus have ascribed it to telepathy, when, really, the message, being what it was, would have been genuinely from his mother, all the same. Mrs. James's knowledge would not necessarily have in the least impaired its authenticity, although its recipient would always have believed that it did.

LILIAN WRITING.  
The Brunswick, Boston, U.S.A.

## FROM THE LIGHTHOUSE WINDOW.

Sir Oliver Lodge, we learn, will return from America at the end of this month.

Dr. Ellis Powell, in fulfilment of a long-standing engagement, will speak in Glasgow on Sunday next. Dr. Powell has been elected one of the representatives of the Deanery of Hampstead at the London Diocesan Conference.

Mr. Horace Leaf, who has been touring in the North and Midlands, returns to London to-day.

In the last instalment of the Vale Owen script in the "Weekly Dispatch," there is a highly interesting passage dealing with "Getting in Touch." Speaking of the difficulty at times in getting in touch even with those on earth who are awaiting and listening for their coming, the communicator ("Leader") says, "In this matter of spirit communion you are often too careful of error to be useful in the work of truth."

Such advice, if read without its context, may suggest differences of opinion, but the final words explain and justify it. They are, "Receive what is given to you, and on the matter so received sum up your judgment of the affair." This is a sound practical direction for all to follow.

Mr. Geo. H. Lethem is represented by an interesting article on "Seances in Scripture" in the "Birmingham Sunday Mercury" (May 2nd). The article is one of a series on psychical phenomena now appearing in that journal.

Mr. W. J. Vanstone makes an excellent suggestion in favour of occasional social meetings for intercourse between the various public exponents of our cause. He considers that by this means will be secured a more concrete presentation of the truth, without interfering at all with the individual or characteristic message of any particular speaker. Mr. Vanstone would be glad to hear of any centre where such gatherings would be welcomed.

Sir A. Conan Doyle in "The Globe" (May 7th) replies to the four Bishops, an epitome of whose views on Spiritualism we gave last week.

Sir Arthur, in the course of his remarks, says, "As the Bishops will soon be called upon to consider this all-important question, I would earnestly and respectfully beg them to read at least one book which is sympathetic with the subject and written with knowledge. To read books written by its enemies and traducers, such as Canon Barnes or the Rev. A. V. Magee, is as fair as it would be for an inquirer to gain his knowledge of the Church from the writings of Bradlaugh or Ingersoll. The particular book which I should recommend as covering every aspect of the matter is "Man's Survival After Death," by the Rev. C. L. Tweedale, published by Grant Richards."

The Rev. D. J. Hiley, of London, at the annual assembly of the Baptist Union at Birmingham, last week, said, in the course of his presidential address:—"There were those who suggested that the only hope of the Church was Spiritualism. The pressure of human need created by the war had quickened the belief in immortality, and under the stress of the time there had been a pitiable revival of necromancy, with neurotic mediums who traded on the broken hearts of bereaved people. If the claims of Spiritualism were true, it would be a melancholy negation of all that Christ had made known about the blessed dead."

The present troublous state of the world, Dr. Vezzani remarked when calling at our office the other day, is the direct result of the materialism of the last century. Systems or doctrines would do very little to help humanity at this crisis. The prime need was for recognition of the spiritual principle. Only religion would avail. And he proceeded to give us an interesting picture of the present condition of Italy, and the way in which the intelligent classes are realising the true state of affairs and the ultimate remedy.

The Rev. A. V. Magee is adding to the weapons in his armoury to an alarming extent. In a recent address at Northampton he spoke on the danger to religion of "Bolshevism, Spiritualism, and easy divorce." Why not add to the list of evils to be associated with Spiritualism, the high price of food?

The spirit messages received by the Rev. G. Vale Owen are to be published by Messrs. Thornton Butterworth, Ltd., under the title "The Life Beyond the Veil," with a Foreword by Sir Arthur Conan Doyle. The work will be in four

volumes, and the first, "The Lowlands of Heaven," will be issued early in June, while the second, "The Highlands of Heaven," will appear in July.

The Crewe Circle paid a visit to the British College of Psychic Science during April, and sixteen experiments in Psychic Photography were carried out. On each occasion some result was obtained. Up to the present four recognitions of these results have been acknowledged by investigators, and two are regarded as a fair attempt to portray a particular person.

At an inquest in London last week on a miner who was killed by a train, it was stated that the man saw visions, and believed in Spiritualism. The Coroner (Dr. Iliffe) took the opportunity to make some remarks. He said, "I can quite understand that a person's brain may become so warped that he thinks he can hold conversation with the departed."

Mr. C. W. Leadbeater, according to a report from Australia published in "The Theosophist," is in a very weak state of health, suffering from an affection of the heart. It is stated that any shock may react on the heart so as to make it collapse utterly. He is for the most part confined to bed.

In the same issue (April) Mr. Leadbeater contributes an article, "The Science of the Sacraments," in which he gives an epitome of the book upon which he has been engaged for the last two years. "Its object," he says, "is to suggest to the student a new point of view with regard to the sacraments of the Christian Church, a point of view which is new to us in the present day, only because it is so old that it has been entirely forgotten."

The annual May Meetings of the Union of London Spiritualists will be held on Thursday next at South Place Institute. At the morning session Mr. Ernest Oaten will read a paper on "Spirit Messages—Are they Reliable?" In the afternoon, Mr. Vout Peters will give clairvoyant descriptions, and in the evening a mass meeting will be held at which the speakers will be Mrs. Edith Marriott, Mr. Oaten, and Mr. C. J. Williams.

The Rev. J. P. Wiles, in a recent address at Brighton on Spiritualism, said that fifty years ago the number of Spiritualists in the United States was 9,000, while at present the estimated figures of 20,000,000 showed that for every one Spiritualist half a century ago there were now 2,000. Coming to this country, he declared that some four years ago a Church of England paper had held the view that Spiritualism was harmless, while more recently a Church of England Bishop had written in one of the Church magazines that "Spiritualism is the ally and not the enemy of Christianity." In spite of this testimony, however, the speaker denounced Spiritualism.

Members and friends of the British College of Psychic Science, on Sunday evening, by the invitation of Mr. and Mrs. Hewat McKenzie, assembled to meet Madame Bisson and Mlle. Eva C. Dr. Fournier d'Albe, the English translator of the researches of Dr. Schrenck-Notzing and Madame Bisson on the phenomena of Materialisation (to be published here shortly) gave a résumé of the main features of the work, emphasising the minute and careful nature of the investigation. Questions followed, Mr. Meulen acting as interpreter. Mr. G. R. S. Mead pointed out that six years ago he had endeavoured to arouse the interest of English publishers in these remarkable investigations, but without success.

Meetings next week:—  
Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.  
Mrs. Fairclough Smith, 22, Princes-street, 3.15 p.m.

Tuesday:—

L.S.A., Mr. Vout Peters, 3 p.m.  
Stead Bureau, Mr. Ernest Hunt, 7 p.m.

Wednesday:—

Delphic Club, Mr. Vanstone, 5 p.m.

Thursday:—

L.S.A., Mr. Vanstone, 7.30 p.m.  
Stead Bureau, Miss McCreadie, 3.30 p.m.  
Union of London Spiritualists, South Place Institute,  
11 a.m., 3 p.m., and 7 p.m.

Friday:—

L.S.A., Mrs. Wallis, 4 p.m.  
Delphic Club, Miss Clara Codd, 5 p.m.

## BOOK TESTS WITH MRS. LEONARD.

BY THE REV. C. DRAYTON THOMAS.

During a sitting with Mrs. Osborne Leonard on May 31st, 1918, my communicator suggested trying a test with books entirely unknown to me, and in some room to which I had no access. At the next sitting, June 21st, I said the plan was excellent, and that I proposed to ask the friend who had previously helped by arranging the "Sealed Book Test" to name some shelf in his house upon which the experiment might be tried. I also inquired whether, when the shelf had been decided upon, I might mentally inform my father of its whereabouts? The reply came, "Try to do so; concentrate upon the place agreed on."

It was June 25th when I discussed the matter with my friend George Frederick Bird, at his house, a short distance from mine in Bromley, Kent. His study is upstairs, a room I had not seen and of which I then knew nothing. We agreed that he should select a particular shelf in that room, and fill it with books which he had himself read; for at this time I considered that books which had been read were easier for my communicator to operate upon. Mr. Bird went to his study, and on returning said he had arranged for the test. He drew a sketch of the room, indicating the shelf selected, and wrote the following description to facilitate the attempt to inform my father of its position before next visiting Mrs. Leonard:—

"Fred Bird's study, immediately opposite the top of the first flight of stairs in his house. The large bookcase on the right-hand side as the door is opened. The fourth shelf from the bottom—not including the two shelves in the cupboard below. The right-hand section of the fourth shelf."

Six days later I tried to give my father the whereabouts of this shelf, and repeated the endeavour night and morning during four days previous to a sitting on July 5th. Not once during this or the following sittings did I say anything as to the locality of the test-books beyond the following question, "Did father get the messages I tried to give him about the position of a shelf we chose for the book-test in Fred Bird's house?" The reply was, "He believes he did; he got it near enough," and then immediately several statements were made of which the following are examples, our subsequent verifications being appended to each.

"The shelf is not near the door, he had to go straight in." This is accurate; the door opens on the right, and one is obliged to go straight into the room before turning towards the right; the shelf is then several paces away.

"It is in or near a recess; for he felt either a recess or a projection." This is true, but I could have guessed as much (although, as a matter of fact, I gave it no thought) from a study of the plan. The recess is formed by an adjoining bookcase which, coming at right angles with the one in question, makes a recess measuring 27 inches wide and 12 deep between the two.

"He feels there is something very hard and shiny close to it, perhaps a sheet of something very smooth and cold, and it seems to be on the right side of it." Standing on the floor only three inches from the foot of the bookcase is the foot-plate of a weighing machine. It is on the right-hand side, and being of painted iron is "very hard and shiny . . . very smooth and cold."

"Take the third book from the left. At the beginning of its reading matter, probably on the first page, a bridge is spoken of, and it goes on to allude to water. He is not sure what water, whether sea or river, as he just gets the impression of water." The book is "Hudson's Bay," by Ballantyne. Line 16 from the start of the preface reads: ". . . railway communication will doubtless ere long connect it with Canada on the one hand and the Pacific seaboard on the other. . . ." The idea expressed as a bridge would seem to be the railway bridging the distance between the places named, while "Pacific seaboard" sufficiently meets the reference to water.

"Not far from the reference to the bridge is an important word commencing with 'S,' rather long and peculiar, the name of a person or a place." The above sentence continues: ". . . while the presence of gold in the Saskatchewan.

"There is a date at the beginning on the first page or flyleaf. A date that will have a meaning for Fred." On the flyleaf was inscribed, "George Frederick Bird. With Cousin Lottie's Love. Newcastle-on-Tyne. Xmas, 1877." The test continued, "On that date Fred did something important, which made a change in his earthly conditions." He commenced the New Year by going to his first school, having previously been taught at home. "He made a journey after or just before which the change took place." He had been to Llandudno the previous summer; his home at that time being in Lincolnshire. "On the title page there is a name or word connected with Fred." Mr. Bird has made a special study of locomotive engines, contributing many articles and drawings to technical journals, besides publishing a book upon the subject. We found on this title-page a very appropriate term, "The Iron Horse."

## THE DIVINE CALL.

"Further along the shelf to the right is a book with a title suggesting a state of mind to be attained before taking

orders." In the direction named was, "Unsettled for Life," the story of a man uncertain and vacillating as to his vocation, and who ended by failure; it suggests the necessity of a settled conviction. My father held very strong opinions on this subject. I well recall his attitude when I decided to offer for the Ministry, and how strongly he felt that none should enter upon such work without an inward assurance that they were called to it by God. On November 15th, 1918, the same subject was introduced in connection with a test from a work by Spurgeon containing the words, "As well be a professor without conversion, as a pastor without calling. In both cases there is a name, and nothing more." This was described by "Feda" (the Control) as, "A condition of life to which your father would have been much opposed when on earth; he would have put his foot down." In examining candidates for our Wesleyan Ministry special questions are asked as to this conviction of a Divine Call, and any Minister may object to a candidate whose replies are considered unsatisfactory.

## THE SEALED BOOK AGAIN.

"Another book close thereto suggests Fred's frame of mind respecting these book-tests." Close to the above stood "The Supernatural?" by Weatherly and Maskelyne, in which they antagonise the claim that a spirit can communicate information through a medium. This identical volume had been the subject of the recent "Sealed Book Test" (previously described in these columns). My friend admitted the suitability and accuracy of this allusion. I may here say that my chief reason for asking his help in these experiments was his keenly critical attitude towards the claims of Psychic Research and Spiritualism. "One of these books seems to have loose pages, or else something in it which would drop out if opened carelessly; one book." The foregoing book had, slipped inside it, a pamphlet and a folded newspaper cutting. It was the only book on the shelf containing any loose matter.

## THINGS I MIGHT HAVE KNOWN.

I now asked, "Upon which shelf are these books?" It must be remembered that during this sitting I was without any certainty that my communicator had succeeded in finding the right shelf, and it seemed interesting to ascertain if he were upon the right track; my acquaintance with the plan of the room would enable me to gather this from his reply. "Not very low down the wall. The shelf seems about four or five feet high." Subsequent measurement showed that the height was a trifle less than six feet from the ground. "This shelf has something to its left like a shelf on the same level almost touching it." To the left was a slight wooden division separating this shelf from a duplicate. This fact I had gathered from the plan of the room given me by Mr. Bird.

There may be no absolutely decisive proof that my efforts at home before this sitting succeeded in communicating the whereabouts of the shelf to my father; for presumably he might have ascertained it by watching Mr. Bird's action in preparing the shelf, or in catching thoughts from the two of us while we were arranging for the experiment. The one fact which seems indisputable is that the information was somehow obtained, and that my communicator succeeded in giving us satisfactory evidences of his having found the right room and shelf.

(To be continued.)

## THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge, with thanks, the receipt of the following subscriptions:—

	£	s.	d.
Mr. and Mrs. Riddell	...	...	5 5 0
Mrs. Emanuel	...	...	1 1 0
Miss Maud Pearse	...	...	1 1 0
Miss Mortimer Scott	...	...	0 10 0
H. Maycock	...	...	0 10 0

D. K. PAICE.—We directed a letter to you to the address given, but it was returned marked "not known."

HUSK FUND.—Mrs. Etta Duffus, of Penniwell's, Elstree, Herts, acknowledges with thanks the following donations:—Anonymous, £2; Mr. Barker, £1; Mrs. Simpson, £1; Miss Emmons, 10/-.

RELIGION AFTER THE WAR.—By implication, at least, there is in the hearts and minds of men who have been "over there," this new religion of courage, this return to the original Christianity. The new faith gives a man the right to believe what his heart tells him is true concerning the soul, the future life, heaven, the angels, Christ, our heavenly Father, in the face of all the intellectual attacks the world can muster. By giving him the courage to meet the worst enemy the world has ever seen it has given the soldier the courage of his convictions. He has been doing a man's work in the trenches, and now he is ready for a man's religion. Thus, as of old, it is life that takes the lead. The part of the intellect is to follow reverently.—"On the Threshold of the Spiritual World," by HORATIO W. DRESSER.

## PSYCHIC PHOTOGRAPHY.

LECTURE BY MR. JAMES COATES.

From his rich storehouse of experience Mr. James Coates unfolded what in some respects amounted to a history of the development of psychic photography, in his lecture delivered at 6, Queen Square, on May 4th, before the London Central Spiritualist Society. Many interesting pictures were shown on the screen. Mr. Coates, in his opening remarks, stated that psychic photography had been before the world for thirty-nine years. Photographers, he said, as a rule explained in a simple way all photographs produced by this means. They were the result of fraud. The mention of this sceptical attitude of mind provided the lecturer with a good starting point for a discussion on the evidential aspects of the various photographs he exhibited. It is generally admitted that Mr. Coates is one of the greatest authorities we have on psychic photography. He showed this by his very competent handling of the wealth of material he placed before his hearers. For instance, he took the wonderful Standfast case, and showed, reproducing documentary evidence, how it provided a complete answer to the sceptics. This case will be found in the lecturer's book—a classic on the subject—"Photographing the Invisible," and it is treated with fuller detail in his later volume, "Is Spiritualism Based on Facts or Fancy?"

Mr. Coates is such a master of his subject that every Spiritualist Society should make a point of giving its members an opportunity of hearing him speak on Psychic Photography, and seeing his splendid collection of pictures. Provision should also be made to close such lectures early enough to allow the lecturer to be questioned. Anyone with any experience in the production of psychic pictures is bound to have encountered difficulties and perplexities. It will be found that Mr. Coates will be able to give much useful advice. Again, there are those who know nothing of the subject, but wish to make experiments for themselves. In this case, too, aid will be forthcoming. Of course, a tactful chairman must do his part in overcoming the natural timidity of inquirers by encouraging them to ask questions.

L. C.

## A COMMON INDICTMENT.

BY MRS. PHILIP CH. DE CRESPIGNY.

It is a general complaint against believers in Spiritualism and theosophy that they deny the divinity of Christ.

To deny the divinity of anything is a loose way of speaking, and requires a definition of terms; but this alleged denial of the greatest Teacher, Initiate and Example the world has known is the stumbling-block to many who would otherwise gladly accept the answers furnished by all forms of occult study and esoteric philosophy to so many otherwise unanswerable vital questions.

Is to maintain the divinity of all men to deny the divinity of Christ? He Himself taught us to regard Him as an elder brother, ourselves as the branches of a vine, and therefore of the same essential qualities; as a Pattern for the conduct of humanity. If His consciousness were fundamentally different from our own this last injunction is mere mockery. How could we, with all our limitations and weaknesses, hope to copy One without them? If His consciousness, clothed in physical matter, could be bound by the limitations of the flesh, liable to its temptations, in what way does it differ from ours beyond the vast spaces in the course of evolution that lie between Him and us? He has attained the Perfection from which we are still so immeasurably distant. And if our consciousness is not divine, what is it?

In the beginning, as now, we must conclude the consciousness of the Deity was immanent. God was everything, there was nothing that was not God. Otherwise we must argue a creative power outside Him, and although it is impossible to our finite minds to realise His infinity, it is equally impossible to conceive a limitation to it. Therefore, if our consciousness be not of God's consciousness, of what is it? And if it be, it must of necessity have inherent in it the potentialities of the Source whence it is derived. Why, then, is it denying the divinity of Christ to claim equal potentialities for all off-shoots of that same Consciousness, although clothed in matter? What else can justify the injunction, "Be ye therefore perfect even as my Father in Heaven is perfect?"

This is in no controversial spirit, but with an earnest wish for an intelligible answer from any of those who maintain that to admit the inherent divinity of man is to deny the divinity of the Source whence he sprang.

## "LIGHT" SUSTENTATION FUND, 1920.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following:—

		£ s. d.
Guy Heaton	...	0 10 6
V. C.	...	0 8 0
Miss G. T. Massy	...	0 5 0
F. J. Smith	...	0 5 0
Mrs. Montgomery Irvine	...	0 4 0

## THE EVOLUTION OF PSYCHIC CRITICISM.

BY C. V. W. TARR.

Just as the principle of evolution has been applied with ever increasing success to all the problems of human and cosmic life, so it is found to be capable of application to the history of criticism of psychic phenomena, philosophy and religion. It is a long call from amoeba to man in biological evolution, but within the narrow limits of the history of the modern psychic movement, the phenomena of growth and development from the simple to the complex in ideas has been manifested in a parallel way. To grasp this fact of the progress of criticism concomitantly with the progress of scientific investigation and public interest is to grasp also, more surely than is otherwise possible, the great natural principles underlying the psychology of man and Nature. Criticism, whether of the coarse or more refined type, when it is intended to hinder the progress of Spiritualistic ideas and moral and religious sentiments, is no more than the puffing of bellows to the blacksmith's fire. The flames of truth glow the brighter and leap the higher. From amoeba to man is the epigrammatical expression of the fact of organic evolution. From legerdemain to telepathy and metaphysics is the equally epigrammatical expression of the development of psychic criticism. Table-rapping, in the light of this hostile criticism, commences as osteological gymnastics and ends up in the clouds of telepathic and metaphysical theories and speculations. And all physical mediumistic phenomena, even that crowning phenomenon of the massive edifice of psychic evidences—materialisation—have necessarily passed through these stages of criticism, ranging from the physical and practical to the psychological and metaphysical. The extreme partisans of subconscious theory, adopting the subtler but ignominious method of negative criticism, assert—even of materialisation phenomena—that there is no proof that these phenomena are not in some way the emanations of the subconscious. To accept this speculation, which asserts that the subconsciousness of man is potentially infinite and omniscient, is all that is required to explain the wonderful phenomena of mediumship, *without calling in the spirits*.

Psychological explanations of the mental phenomena of mediumship have been even more exposed to the attacks of criticism, especially from the side of orthodox psychology and medical science; while even from within the modern spiritual movement itself, criticism, hostile and even vindictive in kind, has emanated from the partisans of philosophical and psychological theories sometimes bordering on the grotesque and fantastic. Here also we can trace the development of ideas and explanations ranging from "spectral illusions," "hallucinations" and "sensorial deception," to the theory of the creative subconsciousness in the special form in which it appears as opposed to the Spiritualistic theory that most phenomena of mediumship are only possible because human survival of bodily death is a fact. The earlier writers on those curious mental phenomena which the advent of Spiritualism brought to their notice were doubtless justified in their cautious attitude towards any explanations which savoured of the "supernatural" and naturally sought only those explanations which had a "natural" basis. Writers like John Ferriar, M.D., a philosopher of distinction, wrote essays developing theories of apparitions based on physiological causes. Apparitions, in the opinion of this writer, are caused by some form of cerebral disturbance and have no objective existence.

## GENIUS AS A MALADY—LOMBROSO'S CHANGE OF VIEW.

Abercrombie also, in his work on "The Intellectual Powers," devotes a chapter to recording some remarkable cases of "spectral illusions," while Lombroso, in "The Man of Genius," concluded the chapter on "The Epileptoid Nature of Genius" with the following remarkable statement—remarkable, at least, in the light of the more recent investigations and results of psychical research and psychology:—

"If we add to these phenomena, so frequent in epileptic and hysterical patients, all those others of clairvoyance, thought-transference, transposition of the senses, fakirism, mental vision, temporary manifestations of genius and momoideism, so frequently observed in these maladies, phenomena so strange that many scientists, unable to explain, endeavour to deny them, we can demonstrate the hysterical character of saintliness, even in its least explicable manifestations—those of miracles."

Yet this materialistic psychology gave way, in the mind of Lombroso, to the conviction that the strictly mediumistic phenomena enumerated in the above quotation from his earlier work, far from being the manifestations of degeneracy, were indisputable evidences of the existence of spiritual beings; and of facts and laws in Nature hitherto veiled from the eyes of science. Nothing surely can be more striking than this contrast of conclusions, resulting from the resistless pressure of facts in the mind of the late Cesare Lombroso. In the light of his earlier hypothesis of the epileptoid nature of genius Mahomet and St. Paul were epileptics; as were also Julius Cæsar, Napoleon, Peter the Great, Swift and Dostoevsky; in fact, pushed to its logical

conclusion, the theory involves the admission that the very progress of mankind, social, political, intellectual and spiritual, has resulted from impulses imparted to it from the outstanding personalities of men and women whose genius was in some way or another a manifestation of degeneracy. Thus St. Paul's experience on the road to Damascus, according to this hypothesis, was nothing else but an epileptic fit accompanied by a hallucination, in which Christ appeared and spoke to him as recorded in the Acts. It is here, where a hypothesis of this kind touches what we now definitely know as psychical and spiritual phenomena, made possible through mediumship (which is co-terminous with human life) that the wonderful and sublime power of the Spiritualistic revelation becomes transparently clear to the awakened intelligence. For in the changed perspectives of science, philosophy and theology, which it effects by its direct power of demonstration, the history and tradition of the so-called supernatural are denuded of their hitherto incomprehensible features. They are scientifically determined to be natural phenomena necessarily produced because of the dual nature of man and the universe and the ever-present possibility of communication between the human worlds, incarnate and discarnate. Whatever else may have been right in the earlier hypothesis of Lombroso, it was certainly hopelessly wrong in the generalisation which jumbled all mediumistic phenomena together with the manifestations of genius as being the phenomena of disease.

#### INGENIOUS THEORIES ABANDONED.

Coming to more recent criticism, it is no longer attempted by every device of the trained scientific mind, as dogmatic in its own sphere as the partisans of religious denominations, to confine explanations of mediumistic phenomena to the personality of the medium in such a way as to exclude all theories admitting the existence of the super-sensible world of man. The reality of the facts being now a matter of scientific demonstration, legerdemain, unconscious fraud, unconscious muscular action and cerebration, etc., are put out of court, although, of course, no one denies that some of these, as causes of factitious phenomena, are always operative and to be ruthlessly exposed where discovered.

#### THE LAST DITCH OF HOSTILE CRITICISM.

Telepathy and the subconsciousness form the last refuge of hostile criticism. The extreme partisans of these theories are almost as hopeless to deal with as the orthodox believer who, from the imagined impregnable rock of Bible infallibility, hurls condemnation and calumny at those who traffic with demons, and blasphemes the Almighty with his spurious ideas of religion and salvation. Time will show the true position of these theories in the psychological science of the future when the facts of human survival, the reality of the spiritual world, and the progression of the human soul in the immortal spheres beyond the horizon of mortal vision become universally recognised and impart a spiritual impulse to the evolution of the world.

#### THE CIRCLE OF BEING.

We may draw on a paper parts of lines, and curves and broken arcs of circles; but though we only see pieces and bits, we know that every piece of line, every rude curve, is part of a complete line or circle unfinished and undrawn; and in our imagination, as we call it, we can trace the line into side of square, or triangle, or other figure, and the curve into full circle. So with thought. Every thought is part of a line or circle of thought. We could not think life were endless if it were not so. From this little arc of life that we know we imagine the full circle of eternal life; and it must be truth. We could not imagine the rest of a circle from an arc if circles were not a fact. We could not imagine eternal life from mortal life if there were no such thing. Our life is a point of a circumference in a circle; there is a continuation on both sides. We have lived before; we shall live again. In fact, we have always existed in some form. From this mortal circumference we work to an inner circumference—another circle—and so on to another—till at last we get to the centre of the inmost circle, which is also the centre of all the circles. And when we reach this centre we are one with the Eternal Centre and Life of the universe.

—“The Eternal Question,” by ALLEN CLARKE.

MRS. DE CRESPIGNY has an able article, entitled “Extra-Mundane Communication,” in the May number of “The Englishwoman.”

**THE USES OF BELIEF.**—Professor William James has pointed out in one of his essays that the readiness to meet evidence half-way is in certain cases a necessary condition for reaching truth. “Faith,” he says, “acts on the powers above him as a claim, and creates its own verification.” (“The Will to Believe,” p. 24.) This is very true in our fellowship with one another in this life and it is equally true in our relation with the life Unseen. It is not credulity that is required of us, but sympathy and that open-mindedness which the writer of the Epistle to the Hebrews calls “The assurance of things hoped for, the proving of things not seen” (Heb. xi., 1. Rev. Vers.).—“The Nurseries of Heaven.” (H. A. DALLAS.)

#### THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

The reports concerning the mediumship of Mrs. Harris in Norway, which we published recently (pp. 127 and 143) have elicited several letters, *pro* and *con*.

Miss Aimée Vavasour-Earle relates the following experience of Mrs. Harris's mediumship. She tells how, in company with a friend, she went to a sitting conducted by Mrs. Harris, and proceeds:

I was wearing an old Italian cameo brooch, which had belonged to my mother, and which I seldom leave off because when I am in difficulties my hand involuntarily goes to that brooch, and I receive merely by the touch, comfort and strength. Hence I termed it “our love battery.” To my astonishment, in the darkness, the brooch was described, and a voice said through the trumpet, “Yes, my child, the brooch is a love battery.” Some may ask if I had ever mentioned this prior to sitting with Mrs. Harris. I reply, No, for it was a purely personal and very sacred matter to myself.

One instance further. Mrs. Harris came to my private circle, held by invitation at my old studios in Baker Street. She arrived quite unexpectedly, and had been told to come by “Harmony” (her guide), and bring the trumpet. At that circle the trumpet was divided into two sections, and the sitters had the experience of hearing four voices speaking at the same time on either side of the room—the messages all being most conclusive to the friends who received them. Some nine people were present—all strangers to Mrs. Harris except two, one a Doctor of Law, and another an engineer, now in South Africa. I trust some of the above witnesses will be impressed to write and confirm this incident.

Of the other letters we can only refer to them generally, since they are confined mainly to expressions of opinion. Some emphasise the suspicious character of some of the manifestations—an aspect with which we are quite familiar by personal experience and from many previous reports. But we are none the less bound to state that under strict test conditions (like that conducted by Dr. Abraham Wallace) the reality of the voice manifestations has been proved indubitably. Just how far they are occasionally supplemented by the medium herself is another question. The information given and the evidences of identity furnished, are also justly the subject of grave doubt and suspicion, although at times they are authentic beyond serious question. In short, we are confronted by one of those baffling examples of “mixed” mediumship, in which the manifestations are distorted and coloured by the personality of a medium whose development in regard to stability leaves something to be desired. Such cases are not at all unfamiliar to trained students of psychical research, and we are glad to think that they are decreasing. Mrs. Harris's gift is one in which the personal equation is exceptionally prominent. She has in a marked degree that self-consciousness which is supposed to be an invariable accompaniment of mediumship. That it is not an invariable condition we are assured by knowing several mediums modest of their powers, and so exceedingly scrupulous that unless their gift is in evidence they will in no circumstances give sittings.

#### “THE TYRANNY OF PHRASES.”

V. C. D. writes:

May I be permitted most cordially to endorse the views expressed in the excellent article on “The Tyranny of Phrases” (page 151). In all scientific work there are two elements—the observation, and the explanation of it. Every good observation or experiment is good for all time, but its interpretation varies with the knowledge of the age. It is so much easier to take up with a catchword, whether religious, political, or so-called scientific, than to think out exactly what we mean by it, that the bulk of humanity is led by catchwords. In regarding all Spiritualist phenomena we ought to hold fast by the observed facts, but to regard every theory as tentative and provisional. Theorising is healthy, provided that we do not fight for mere words, and are ready to improve on any theory whatsoever; though putting principles into practice is much more valuable. Truth is much too vast to be contained by any one mind, and the law of solidarity of the race means that the contribution of every honest mind is of value. Thoughts are not things, except in a very figurative sense. It would be more accurate to say that they are Forces, and as such trans-formable. And verbal expression always limits, and to some extent falsifies, the Idea.

AN exhibition of spirit paintings by Mrs. Sandon will open at the Chester Gallery, Eaton Square, on Monday next and will continue for a fortnight. An announcement appears in our advertising columns.

SHALL we possess these things and God not possess them? Any power, any love of which we ourselves are conscious does thereby certainly exist; and so it must exist in high intensified form in the totality of things. Let no worthy human attribute be denied to the Deity.—SIR OLIVER LONSDALE (“Man and the Universe”).

## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

*The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Horace Leaf. May 23rd, Mr. Percy Beard.*

*The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Percy Beard; 6.30, Miss Ellen Conroy. Wednesday, May 19th, 7.30, Mr. Horace Leaf.*

*Lewisham.—The Priory, High-street.—6.30, Mr. T. Ella. Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Mrs. E. Marriott.*

*Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. G. Woodford Saunders.*

*Walthamstow.—342, Hoe-street.—7, Mr. Wright, address and clairvoyance. Monday, Grove-road, 8, Mr. Sander.*

*Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mrs. Boot; 6.30, Mrs. Cannock.*

*Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Golden. Thursday, 8, Mrs. Brown.*

*Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—7, Mr. Ernest Hunt. Friday, 21st, Mrs. Mary Gordon, address and clairvoyance.*

*Peckham.—Lausanne Hall, Lausanne-road.—7, paper by Mrs. L. Turner, clairvoyance by Mrs. Emison. 23rd, Mr. H. Boddington.*

*Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 20th, 8, Mr. Ella. Sunday, 23rd, 7, Mr. Jones; members' circle after service; 3, Lyceum. Free to all.*

*Wimbledon Spiritual Mission, 4 and 5, Broadway.—16th, 11, Mr. E. J. Loftus; 3, Lyceum; 6.30, Visit of Lyceum District Council. 19th, Sale of Work, 3 to 9. Healing: 10 a.m. to 1 p.m., excepting Wednesday and Saturday.*

*Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Social and Dance. Sunday, 11 and 7, Miss M. Mills, addresses and clairvoyance. Wednesday, Mrs. L. Brookman. 22nd, whist drive. 23rd, 11, Dr. W. J. Vanstone, address on "The Mystic Quest, and the Wonders of its Revelations." Lyceum every Sunday at 3. 7, Mrs. Rolleston, of Bayswater.*

*Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, Mrs. M. H. Wallis. Monday, 7.15, and Tuesday, 3, Mrs. Mary Gordon (see advertisement).*

*Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. A. De Beaurepaire, address and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. E. C. Cager.*

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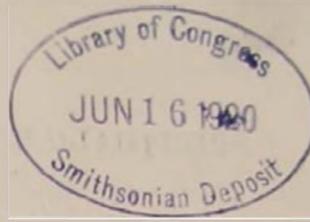
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## NOTES BY THE WAY.

### FOR THE PRESENT HOUR.

New occasions teach new duties; Time makes ancient good uncouth,  
They must upward still and onward who would keep abreast of Truth;  
Lo, before us gleam her camp-fires! we ourselves must pilgrims be,  
Launch our Mayflower and steer boldly through the desperate winter sea,  
Nor attempt the Future's portal with the Past's blood-rusted key.

—JAMES RUSSELL LOWELL.

In his article in the May "Strand Magazine," "Shadows on the Screen," Sir Arthur Conan Doyle refers to his feeling a sensation of gloom and heaviness on an old battlefield. We wonder what would be the sensations of a sensitive who visited the Tydal Gebirge Pass in the Tydal mountains, between Norway and Sweden, where in January, 1719, nearly the whole of an army under the Swedish General Arnfield were frozen to death. Only the General and five hundred men out of a force of ten thousand reached Sweden, and even they were nearly dead from exhaustion and the effects of the terrible cold which prevails in those altitudes even in the height of summer. In some aspects the scene must have seemed worse than a battlefield—soldiers and horses, with their guns and accoutrements, lying in thousands—shapes of frozen horror. And yet, from all we can hear, death at the hands of Nature is always less terrible than at the hands of men or as the result of our civilisation, with its multitude of diseases. Nature's methods are usually cleaner, swifter, more beneficent. Livingstone has recorded that his feelings when in the jaws of a lion were not unpleasant—just a drowsy curiosity as to where the lion would devour him; and a sensitive friend to whom it fell to inspect the bodies of two persons killed by lightning told us that the feeling excited in him by the spectacle was far less unpleasant than in the presence of those who have died from less natural causes.

\* \* \* \* \*

Long ago a writer in *Light* argued that because some prominent worker for human betterment was known to feel a dislike for Spiritualism, he was not, therefore, to be condemned. It might even be better that he should not be distracted by the subject from

his appropriate work. We find somewhat the same idea in one of the Rev. G. Vale Owen's scripts, where we read that if a man—

flout the idea that we are present in the earth sphere, or that any influence may proceed from what to him is the unseen and unknown, that matters not if he be of good intent and right motive. He opposes to us no barrier of absolute negation. We help him gladly; for he is honest. Only: he is not then so sensitive to catch our meaning, and he will often mistake us, not knowing what we would impress upon his mind.

\* \* \* \* \*

Here are two other passages from the scripts which struck us as worth emphasising:—

It is not true to think of us [spirit guides] as always placid and unmoved. We sometimes are angry, and our anger is always just, or it would soon be corrected from those who are over us. . . . But we do never avenge ourselves—remember you that, and remember it well. Nevertheless, in justice and in love of our friends and co-workers on the earth-plane, we do mete out punishment, and that of duty to those who deal with them unkindly.

Again:—

This age is one of great activity in these regions of light. Much energy is being directed on the earth in all its parts. There is scarcely a church or creed unstirred. It is the light being directed into the darkness, and it is a matter of very great responsibility to those who are still in training in the earth sphere. Let them be curious and very brave to see and own this light.

We make these quotations because of their significance, and without prejudice to our resolution not to make the scripts themselves the subject of debate or discussion until they are complete and it is possible to form a judgment upon them as a whole.

### A MESSAGE FROM MR. STEAD.

Miss Edith Harper gives us an account of an interesting communication from Mr. W. T. Stead. On April 15th, the anniversary of Mr. Stead's transition, Miss Harper sat with her mother at a small table in their home. Mr. Stead made himself known and spelt out the following message, "I am still the same W. T. Stead."

Miss Harper said, "Will you try to send just this little message through someone else, for there are so many of your friends who will be thinking of you to-night?" He replied, "I will try."

About ten days later, Miss Harper, not having mentioned the subject to any person in the interval, received a letter from her friend Mrs. Richards in Devon, from whom she had not heard for a long time.

Mrs. Richards wrote, "I have just returned from Bournemouth where we had a sitting at which Mr. Stead came and said, 'Tell Edith I am still the same W. T. Stead.'"

Mrs. Richards asked, "Do you mean Edith Harper?" and the reply was in the affirmative.

After receiving this confirmation from Mrs. Richards, Miss Harper took an early opportunity of thanking Mr. Stead for his fulfilment of his promise. On this occasion his characteristic remark was, "I had to kick at a lot of doors before one opened."

CONSOLATION THROUGH MINISTRY.—For a long time after the "passing on" of one very dear to me I lived the life of a spirit bereft and companionless and comfortless. Gradually two things came about: two things which grew upon me more and more until they became a very passion in my life. These two things were: the diversion of my thoughts from the consciousness of my loss to the consciousness of her gain, and ministering indirectly to her by ministering directly to others. As time went by, these developed into a sense that her gain was my gain, and that she herself was ministering to me and to others through me.—"The Call of the Beyond," by L. V. H. WITHEY.

## SPIRITUALISM AND RELIGION.

V.—THE DIVINE TRIAD.

BY STANLEY DE BRATH.

The intuition of Plato showed him Beauty, Truth and Goodness as the Divine Triad whose realisation is the purpose of human life.

These are manifested to human consciousness on each plane of our present faculties. To the material senses they are separate; Beauty is of form, proportion and colour; Truth is of fact, often ugly indeed; and Goodness alone partakes of the nature of the only absolute and eternal principle which our minds can grasp—the Love that is Unselfishness. This is shown even by sex-love while it lasts, and is well observed in the higher animals, who show real unselfish devotion to mates and offspring during the period of associated life.

On the intellectual or mental plane the connection between the three is closer, for every true induction, every perception of Law, is felt as beautiful, and Order, as expressed by law, is essentially the True and the Good. But on the spiritual plane they coalesce as principles—the Three are One—for Love is inseparable from Truth, and makes all it touches beautiful. The highest Art is the presentation of Truth by Beauty. The Love-principle is Divine, creative by its power, harmonising by its morality, and beautiful in all its aspects.

Any one of these, therefore, contains the others, but the aspect of Truth manifested by scientific law is the one which appeals specially to this present age of the world. "Truth is the Science of Power," says Mr. Benjamin Kidd in a book which deserves more notice than it has received. According to the degree of our psychic progress we understand Truth under its three modes of Fact, Law and Principle.

Facts are the basis of all science, whether physical, biological or psychic. Facts are "the truth" of the law-courts, i.e., evidence of the senses by personal observation. Evidence is the correct report of facts.

Facts are combined into "laws of Nature," which represent the sequences of cause and effect; and when thus recognised they compel assent, because they are expressible in direct language; each word has a single clearly defined meaning.

But Principles, which are spiritual truths, cannot be so expressed, because they depend not on words drawn from material analogies or intellectual definitions, but on intuitive perception; and this is but slightly developed in the race at large. Therefore they must always be expressed by images and figures, susceptible of more than one interpretation. Thus all sacred writings are necessarily neither history nor science but literary and dramatic representations of a few selected episodes in a long period of time, dramatically treated to enforce an unchanging moral principle—the sure reality of spiritual law ruling the world by inevitable moral consequences. And though the consequences of Love can and do obliterate the consequences of wrong, yet it is true of that universal principle of Moral Consequence that

"It knows not wrath or pardon; utter true  
Its measures mete, its faultless balance weighs;  
Times are as nought, to-morrow it will judge,  
Or after many days."

But there is great danger lest these perceptions should be confined to mere metaphysic, and not applied to the personal and social problems of daily life, or brought down to action at all.

One of the acutest of modern intellects, Dr. Benjamin Jowett, the Master of Balliol, wrote ("Life and Letters," Vol. II., p. 77):—

"What will be the deepest, most useful, truest, and most lasting form of philosophy? Common Sense idealised; or rather, a meeting of common sense and metaphysics, well expressed by Coleridge: 'Common sense is intolerable when not based on metaphysics.' But are not metaphysics intolerable when not based on common sense?"

This is the philosophy which we claim for "Spiritualism." It is founded on the common clay of concrete, though supernormal, facts; its structure is of psychic laws, and in its higher aspects it reconciles Science and Religion and gives solutions to the conflicts and unrest which proceed from the materialistic outlook of the average man, his exaltation of physical comfort, his desire of riches, his lust for power, and his neglect of the real purpose of his being. That solution is the development of ethical consciousness, which spiritual science shows as the purpose of life. But this spiritual science is not abstract; the strict application to life of the single Principle of Truth would settle nearly all our social problems.

The primary application is the basic fact of human survival under the law of moral consequences. No one who *really* believes this can be a profiteer, a revolutionary, an advocate of social injustice on the one hand, or of violence on the other. And in the second place it is obvious that truthfulness between man and man would settle many controversies. Our social system is permeated by falsehood.

Trade advertisements, company prospectuses, election promises, religious beliefs are all infected by it. Many, if not most, newspapers print only what will please their readers, and many (especially those which are read by "Labour") distort facts or disseminate views which will not bear the light of reason. Angry rhetoric and denunciation take the place of that sober common sense which weighs all data and seeks the truth, the whole truth, and nothing but the truth.

Few differences could survive in an atmosphere of complete intellectual honesty, for the illicit desire would stand self-convicted.

Would the man who makes a fictitious "company" in order to evade Income-tax dare to lay his cards on the table and say, "I do this because I mean to take advantage of a law which pre-supposes honest intent, in order to shirk the obligation to my country as laid down by Parliament"?

Would the Labourite who rants about the "dictatorship of the proletariat" dare to say his real thought—"I know that government must always be by the few, but I mean to be of that few, and I shall by block votes and resolutions passed by small minorities, dictate a policy which in Russia has reduced working men to actual slavery"? Or would he proclaim his intention to hold the community to ransom by withholding the necessities of life?

Would the theorist dare to say openly, "I do not care to examine any facts which go against my theory"?

Would the political orator dare to say in public what some have said in private—"Yes, that may be true, but it would not go down with the electors"?

What writer would say, "I have not studied the subject, but I write what will sell; it is for the public to find out if it is true"?

What is the reason for distrust of Germany? Is it not that no one who remembers German history can trust the German word?

When agreements are broken as soon as they become inconvenient, what argument can there be but force?

Every difference of honest men speaking their real minds could be settled by reasonable conference. But truthfulness, keeping nothing back, is the one essential. Cicero, in his essay on Friendship, remarks that it is only possible between honest men, and goodwill between antagonists arises as soon as both will carefully weigh evidence and consider reasonably all the aspects of the problem in hand. Strikes, which are so bitterly resented, have arisen because the governing classes have so long resisted temperate arguments and declared that to be impossible which force soon proves to be possible. This refusal to consider equity and to rest in legalism has been, and still is, the root of conflict.

Now the remedy for this state of things rests mainly with individuals, not with statesmen, for a statesman in a democratic country can do little without honest public opinion behind him. As the body is made up of millions of cells and its health is proportional to the number of healthy cells which fulfil their functions, so the nation—the body politic—is made up of millions of individuals, and its health is proportional to the number of its healthy and honest members. By one means or another the opportunity for healthy lives must be open to all.

Nor is this impossible. It can be brought about by co-operation. If the Trade Unions would recognise the solidarity and mutual dependence of all classes, and while maintaining a high wage standard would abolish restriction of output, the increased purchasing power of wages would soon bring many comforts within the reach of all, and so develop the home market which must ultimately become the chief one. And the correlative of this policy would be the abandonment of efforts to reduce wages as soon as prices fall. This is arithmetical, and that it is sound arithmetic is proved by the fact that it works in America.

These simple principles are obscured by such words as "Capitalism," "wage-slavery," "nationalisation," and so forth. Every system run by honest and truthful men will work, though some are better than others, and the system which has grown up under natural conditions is much more workable than any invented by doctrinaires. But the very best system will fail if run by the selfish and the untruthful. A certain indisposition to look to causes leads men to accept question-begging words such as "post-war unrest," and to hope that "things will settle down." They will not settle down while the causes of unrest remain, and the truth is that all this unrest is due (1) to the fact that enormous amounts of materials and money have been blown into dust, and (2) to action on the principle of brute evolution by conflict. Whether this be formulated or not it is none the less the governing temper. And it has been formulated. Again and again it has been declared to be inevitable. That the doctrine of the Struggle for Existence is widely applied to social and national life is obvious. Almost all our commercial and political problems are expressed in terms of conflict, a fact which shows how deeply the fallacy has penetrated our minds. Political parties "open a campaign," commercial companies "cut out" someone else, and the Labour papers openly preach real class-war.

If the spiritual principle of mutual aid and goodwill is the means of human progress, it rests with every one of us to set our faces against all this, and to strive by every means in our power to give effect to that principle which flows logically from the facts which show us that no transformation of character is wrought by the death of the body; that earth-life is but an episode in the growth of the soul; and that as we sow, so we shall reap. We sow a habit and resp

a character: we sow a character and reap a destiny in the Beyond where all thoughts are open. And if the New Era on earth is to be an era of peace, that can only come by spiritual causes, for all national conditions are the materialisation of the thoughts of mankind. This is the connection between Spiritualism and religion, whatever a man's creed may be.

## PICTURES THAT REMAIN IN THE CRYSTAL.

A STORY OF EXTRAORDINARY PHENOMENA.

BY THE EDITOR.

The experience I am about to relate would justify the use of a succession of "scare" headlines and a profusion of highly-coloured adjectives, especially that one so much beloved by the "Daily Mail"—"amazing." It was indeed amazing. But I propose to tell a plain, unvarnished tale.

Most of the readers of **LIGHT** will have read or heard allusions to a lady who, without being a professional medium or associated in any intimate way with Spiritualism, has the strange power not only of seeing visions in a crystal, but also of making them objective and so visible to all present. Sir Arthur Conan Doyle has related a recent experience when, in company with the editor of a great London daily and a leading film playwright, he met the lady of the crystal, all present seeing the pictures produced

The other evening I attended a demonstration of this strange power at the British College of Psychic Science. Some seven other persons, including Mr. and Mrs. McKenzie, the hon. principal and hon. secretary of the College respectively, were also present. We all received personal evidences—faces, scenes and written messages, through the crystal, but for various reasons I find it necessary here to confine my account to the story of my own experience. Moreover, I cannot at present furnish any identifying particulars and will therefore call the lady of the crystal Mrs. Nemo.

At the time when it came to my turn to receive a demonstration Mrs. Nemo handed me the crystal, which I held in my hands for a few minutes and then returned it to her. After holding it for a little time she announced that a picture was forming. When it was complete we all inspected it, and as it was for me I scrutinised it with close attention, although it lasted only a short time—perhaps half a minute. It was the clear cut face of a youngish man, with remarkably intelligent eyes and a general air that suggested the student or professional man. I did not recognise it as the face of anyone I knew, and said so, but in some curious way I felt assured that some writing would follow which would clear up the mystery. The written message was rather long in coming, but it appeared at last, and was read out by Mrs. Nemo. I transcribe it here:—

"I am your guide and a skilled physician for you. I would ask you and tell you to take a very old remedy, three times a week. You may not ever have heard of it before. It is called 'the old Dutch drops.' Take fifteen in one teaspoonful of brandy, and, take my word for it, you will find your health greatly restored."

To this was added a surname which to me made everything clear. It was the name of a family connection of my own, and I at once recognised the message as coming from a man who was a naval surgeon in the time of William IV., and who passed away some eighty years ago, or more. I had often heard of him from his widow and other near relations. His children died one by one at ripe ages during the last twenty years, but his grandchildren and great-grandchildren survive.

He was never in my thoughts until the message came. If I expected to hear from anyone at all, it was from some nearer relations. Moreover, I was in no way concerned about my health, although, having recently recovered from a long and severe illness, I am not yet restored to a state of physical stability.

I put aside the character of the remedy recommended. Dutch drops are not unknown to me, although I have never taken them, having only the vaguest idea of their virtues. That experiment has yet to be made.

The points which strike me about the face and the message are as follows: The face I now recall as possessing a family likeness as shown to-day in the surviving members of the family; the remedy prescribed by the doctor was one much favoured amongst sailors in his day and I believe it is still extolled by old sea-faring men. Next the phrases, "I ask you and tell you" and "take my word for it" have a characteristic flavour, for this was the kind of speech affected by the younger members of his family whom I had known in their later years. It belonged to the quaint old-fashioned speech of early Victorian days. But the name was the really arresting thing. It lit up the whole episode as with a flash. Moreover, when I remarked that the sender of the message was the person I have described three emphatic raps signified confirmation. I may explain that the pictures are often accompanied by raps which answer inquiries and signal when a picture is coming.

It was a truly remarkable experience, however it may be interpreted.

D. G.

## SIR ARTHUR CONAN DOYLE AT CROYDON.

SYNOPSIS OF THE LECTURE DELIVERED AT THE ADULT SCHOOL, CROYDON, ON THE 10TH INST.

Sir Arthur began by narrating the story, which he has told on previous occasions, of how, as a consequence of his study of the results of the experiments made by Crookes and Alfred Russel Wallace, he was led to abandon his early materialistic views. He went on to draw an amusing analogy between the position of religion in the time of Galileo and that of orthodox science of a few years ago. Galileo said he had invented a telescope by which it could be proved that the earth went round the sun, and that the sun did not go round the earth as everyone at that time thought; and he invited the Church authorities to prove this for themselves by looking through his telescope. They replied: "No, what is the use of doing that? We have our Bible, we have our Theology, which teach that it is the sun and not the earth which moves. That is enough for us; it is a waste of time to look through your telescope!" Science had never ceased to ridicule this attitude (and it was right in doing so); but it had since adopted an exactly similar attitude itself! Professor Crookes stated that a pendulum and a heavy weight which he had placed in hermetically-sealed glass cases had been oscillated and raised respectively by this mysterious "spirit" power. Science denied that this was possible. Professor Crookes said: "Come and see for yourselves; the phenomena are occurring every day at my house!" But science replied: "What is the use? We know such a thing could not happen, and it would only be a waste of time for us to come!" This was the attitude of the majority of the present-day opponents of Spiritualism; they contented themselves with denying what they knew nothing about, and had taken no trouble to investigate, simply because these new facts were beyond their comprehension, and did not fit in with their own ideas and dogmas.

Speaking of his own personal experiences, Sir Arthur told how he had spoken face to face with his son who died of pneumonia after being wounded in the war, and also with his brother who had recently passed over. In regard to physical manifestations, he said that people often wondered (he did so himself at one time) what connection there could possibly be between them and religion. The movement and levitation of tables and other heavy articles without contact, the playing of musical instruments in the air, etc., were often described by the opponents of Spiritualism as foolish and childish. In reality, such manifestations were of great importance, for they drew attention to psychic matters in a way that nothing else could. In themselves physical phenomena were nothing: they were simply like the ringing of the telephone bell, summoning people to take off the receiver and listen to the messages. But the messages—they were of transcendent importance!—they were nothing less than the voice of the dead speaking to the living, telling them that all was well, and that they—the "dead"—were not really dead at all, but were waiting for those they loved upon the other side. Moreover, in spirit messages were described the conditions obtaining in the other land, and these descriptions in all their essential points were in wonderful agreement, although received from many different sources.

Spiritualism did not call upon anyone to renounce his religion or secede from the Church he belonged to. The Roman Catholic who lived a life of love and unselfishness for others; the Salvation Army lass who devoted all her time to the poor, were doing all they could; they were safe; there was no need for such to change their Faith. But the man whose religion had lost its spirituality for him and had become a mere-matter of formal observance—he, indeed, was in deadly peril. It was not the fiery man who might commit a crime one day and do a heroic deed the next, who had most to fear in the world to come; it was the smug, self-satisfied, hide-bound individual who was really the most hopeless case!

Spiritualism was come not to pull down, but to build up; not to destroy one's Faith, but to vitalise and spiritualise that Faith, showing by indisputable proofs that what man has before *believed* he may now claim to *know*, namely, that God is, and that he himself is immortal! F. O. B.

HUSK FUND.—Mrs. Etta Duffus, of Penniells, Elstree, Herts., acknowledges, with thanks, the following donations: Robert Salvesen, £1 1s.; Lieut. R. F. Graham, £1; C. S. Wakeford, £1; T. Sowerby, 10/-.

UNEARTHLY MUSIC.—The hearing of unearthly music is not, it would seem, a very rare occurrence. In the "Daily Chronicle" of May 4th, 1905, the case is recorded of a young woman, a member of the Salvation Army, very possibly, in the true and best meaning of the word, a Saint of God, who lay dying at Camborne in Cornwall. "For three or four nights mysterious and sweet music was heard in her room at frequent intervals by relatives and friends, lasting on each occasion about a quarter of an hour. At times the music appeared to proceed from a distance, and then would gradually grow in strength—while the young woman lay unconscious."—"The Wonders of the Saints," by the Rev. F. FIELDING-OULD.

## London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

### ANOTHER POINT OF VIEW.

A SPIRITUALIST—WITH A DIFFERENCE.

"C. E. B. (Journalist)," who is an occasional contributor to *Light*, and who is carefully to be distinguished from "C. E. B. (Colonel)," sends us a letter in which he commences by alluding to a séance which he attended some years ago with a medium whose good faith has been lately under discussion. He writes that the séance could not be called an unpropitious one, "because some of those present were quite enthusiastic in accepting with acclamation the patent trickery." And he goes on to remark on the "bland credulity in face of overwhelming evidence of clumsy fraud."

It will be inferred that "C. E. B. (Journalist)" has not much practical experience in psychic research. We are quite familiar with the type of séance at which the sitters show a complete absence of the critical faculty. We recall that "C. E. B. (Journalist)" told us at the time that his mother purported to communicate, but gave no evidence of her identity whatever. And when he complained of this, a sitter asked whether his mother had passed over, and when he replied "Yes," he was told that this in itself was a test! He thought we should be astonished at this evidence of weak credulity. Not in the least. We are even prepared to hear that a medium having described a spirit as a man with a nose of the ordinary type, this was claimed by the sitters as a "wonderful test" if it happened to agree with the fact. There are, unfortunately, such sittings and such sitters.

We are, as we have said, not unfamiliar with them. But we are also acquainted with circles where the sitters represent the opposite extreme and will accept nothing as genuine, depreciating everything that happens and creating, indeed, an atmosphere in which the conditions are so difficult that it is rather a wonder if any manifestation occurs at all.

The real tests and evidences lie between these two extremes.

It is not that "C. E. B. (Journalist)" disputes the idea of spirits. He is a Spiritualist with a difference, as will be seen from his remarks which follow, and which we reproduce as not wishing to shirk any criticism or objections from serious students:—

I should much like to write you a few lines on the evolutionary aspects of the present public attitude towards Spiritualism, but fear my ideas would not be acceptable. To begin with, I don't admit any "spiritual upheaval." There has been a tremendous upheaval in favour of accepting phenomena, but it is intrinsically materialist and certainly not spiritual. The material senses are made the supreme court of appeal, and the phenomenal is made the touchstone. It is in fact all crude science, very far from any spiritual renaissance. Apart from that, while I have no doubt whatever as to the actuality of such phenomena, I cannot doubt that the communicating spirits at séances and through automatic writers are never the people they purport to be, but are always impersonating spirits. As long as this is realised there is no danger in experimenting, but when it is not realised there is great danger. We have life-long attendant spirits, all of us, and they are some good, some bad. They necessarily know every secret of our hearts, and when we pass over they can, any of them, give what looks like proof positive of identity for that very reason, but it follows that those who would practise such things must be our worst companions—certainly not our good angels. Here, then, lies the awful mischief in the acceptance of their impersonations as real. The proof that it is impersonation and not the real identity communicating lies in the fact of the errors, contradictions, and other defects of the impersonation. These are glaring in many cases; in others they are more cleverly hidden and merely perplex those who assume that identity has been established simply because things known only to the deceased are referred to and partially or wholly verified. But test it yourself at any séance. Suppose, for example, a spirit asserting itself to be Stead commun-

cates. Simply adjure him solemnly to confirm that statement in the name of Christ. He will at once own up that he was lying and then will afterwards resume his habitual deceit and reaffirm that he is Stead. These are my views of the phenomena of the séance and of automatism, and I regard its obsessions as dangerous to those who accept whatever comes and assume the identity of each communicator to be what it purports to be, and I think that in these times of devotion to the ouija-board, etc., the peril is becoming acute, while the outcome, I fear, will not be a confirmation of belief in immortality but ultimately a disbelief. Time will show, but I must say I look upon present indications as very ominous and as testifying to a very unhealthy state of the mentality of the public, and I think that books like "Raymond," addresses like those of Sir A. Conan Doyle and Scripts like those of Mr. Vale Owen are making entirely for materialism and doing nothing towards spiritual advancement.

We have devoted so much space to our correspondent's indictment as to leave little margin for reply in this issue at least. Not that it matters greatly, for to the experienced investigator its fallacies are evident.

When "C. E. B. (Journalist)" denies any "spiritual upheaval," he is quite within his rights. We see it plainly, and so do many others, despite the fact that like an earthquake it throws to the surface many repellent things. Time will show.

He seems to have concentrated his gaze on these things, and his verdict is correspondingly partial. It is a vastly larger question than séances and ouija-boards, in the use of which there may be a high degree of spirituality or none at all—it is all a question of motive. "The phenomenal," he says, "is made the touchstone." It may be so in the lower levels of the subject, but the Spiritualistic movement as a whole stands for something much higher—a realisation of the existence, presence and companionship of angels and spirits of all grades. "C. E. B. (Journalist)" holds some idea of this sort, but his assertion that all spirit agencies that "get through" to us are impersonating spirits rather reminds us of Mr. Clodd's rash assertion that all spirit messages are "spurious drivel." Our correspondent offers us dogmatic statements without any proof whatever—we refer particularly to the passage in which he deals with attendant spirits and their powers, in which it seems that our "good angels" are at a distinct disadvantage. It is clearly the statement of a *doctrinaire*, and the source of the doctrine is not difficult to identify.

But we are at the end of our space. We have allowed "C. E. B. (Journalist)"—for whom, by the way, we have a high regard as a truth-seeker and an able writer—to express his views at length, and must postpone their further consideration.

### SIR WILLIAM BARRETT AT THE QUEST SOCIETY.

Sir William Barrett, President of the Quest Society, lectured before that body at Caxton Hall, on May 13th, on "The Soul and Its Destiny," Mr. G. R. S. Mead presiding. Sir William reviewed the opinions of philosophers and of primitive races from the earliest times, and referred warmly to Mr. Mead's recent book, "The Doctrine of the Subtle Body." For the first time, he said, ancient opinions upon the soul had been collated, and these were found to harmonise with all that the S.P.R. had discovered during its years of investigation.

The lecturer had nothing new to add to what he has given to the public many times already, and the incidents quoted have already appeared in his published works. Twice he remarked, "I am not going to touch upon the debatable question of Spiritualism," and yet the whole lecture was a plea for a fuller and warmer treatment of the subject. The audience were all students of the matter, in degree, and the fullest and frankest treatment of it in all phases would have been welcomed. Instead, only elementary treatment was offered, and it was a relief to hear Mr. Mead say at the close, that we had had enough "cross correspondences" from the S.P.R., and he hoped some definite attempt might be made to follow up such clues as were afforded by such a work as that of Madame Blavatsky and Eva C. There were a hundred clues to be followed up, and it was the Spiritualists who were the pioneers in every instance, while orthodox science lagged behind.

The Quest Society has a Psychical Research Committee, which meets at the new studio at 27, Clareville Grove, S.W.

B. MCKENZIE.

## FROM THE LIGHTHOUSE WINDOW.

A Buckinghamshire correspondent, in renewing his subscription to *LIGHT*, writes:—"I think your journal is a model to all other papers of restraint, fairmindedness, and levelheadedness. The tone of *LIGHT* does more for the cause of Spiritualism than sensational literature could ever do." We frequently receive similar notes of appreciation, but make an exception in this instance to our rule of silence about them.

Miss McCreadie, who has had to leave town for a short rest, will return home at the end of next week.

The advent of a girl baby recently gladdened the home of Mrs. Annie Brittain, to whom we offer our congratulations. Mrs. Brittain asks us to state that she is now quite well again, and has resumed her work.

Mrs. de Crespigny gave an address on Psychical Research to the members of the Lyceum Club, Piccadilly, on Wednesday, May 12th. There was a very large attendance, and the speaker's remarks were followed with the closest attention, being frequently interrupted by applause. At the end a number of questions were asked and answered.

Mrs. Wriedt, we are informed, is to give a series of sittings at the British College of Psychic Science, particulars of which can be obtained from the Hon. Secretary, 59, Holland Park, W. 11.

We suggested last week that the Rev. A. V. Magee and his friends might possibly attribute dear food to the machinations of Spiritualism. Dr. Ellis Powell suggests that they have ready to their hand a couplet from the old Chartist days which could be easily adapted to their purpose. It was originally directed at the Tories, but could very well be utilised against Spiritualism:—

"Who makes the price of bread and butter rise?  
Who fills the butchers' shops with large blue flies?  
The Spiritualists."

Miss Scatcherd's final lecture of her series on Psychic Photography drew a very large audience to 6, Queen Square on May 11th. In the unavoidable absence of Viscountess Molesworth, Dr. Abraham Wallace presided.

Miss Scatcherd's address and the pictures she exhibited were of the highest interest. She gave a sketch of the experiments of Dr. Geley and other French scientists, and said that if the French authorities were right, then the whole materialistic philosophy went by the board. At the close of her fine lecture Miss Scatcherd was heartily applauded.

Dr. Wallace, in the course of a few remarks, said that the first message he received in America was from his old friend Mr. Stead. It came in a private house among friends.

Mrs. Mary Gordon presided at the Stead Bureau on Thursday, May 13th, when the Rev. Drayton Thomas gave a short, but most interesting address, basing his remarks on the fact that it was Ascension Day. He afterwards answered a number of questions. Among those present were Mrs. Etta Wriedt, the famous American medium for the Direct Voice, and Mrs. Gladys Davies, a well-known psychic from South Africa, who has a church of her own in Johannesburg. Mrs. Davies is making a stay of twelve months in England, and will doubtless have an opportunity of exercising her gifts here.

Mr. Horace Leaf forwards us particulars of a new and artistic phase of mediumship developed by Mr. Harry Fletcher, of Bradford, aged nineteen. His work takes the form of vase painting, and the designs are said to show considerable skill and originality. More than one spirit artist claims to be influencing Mr. Fletcher.

After painting the vases, Mr. Fletcher, whose knowledge of art is only slight, was unaware how to "fix" them. This difficulty was overcome by the "Control" describing a process which was immediately successful.

As the result of an exchange of views between prominent workers, a Union of London Mediums has been formed. All mediums and workers for Spiritualism in London and Southern Counties are invited to join. The aims of the new body are excellent, and it has the advantage of a very capable head in Mrs. Mary Gordon, who has been elected president. Particulars will be found in our advertising columns.

At the Delphic Club, on Friday, May 14th, Prince Jess, Rajasinghi Seesodia, of Rajputana, gave an address on "Psychology in the East." Colonel Roskell presided. An interesting account was presented of the Hindu mental outlook, with an explanation of how it differed from the ideas of the Western World.

Miss Mildred Baines, Hon. Secretary of the Home Circle Federation, reports some noteworthy results she has obtained in photographing human emanations. She made the attempt after hearing Miss Felicia Scatcherd describe in her lecture the experiments of the French scientists in this direction. The method is to immerse a photographic plate in developing fluid, in the dark, and hold the fingers over it (in the liquid) for some minutes. Coins, too, can be treated in the same way. It is to be remembered that in this, as in other psychic experiments, different degrees of success will be reached by different people. Some will get nothing.

According to the Management Committee's report to the British Spiritualists' Lyceum Union, there are 240 paying Lyceums on the register. In addition, there are a large number of Lyceums not yet federated. The Union's thirty-first Annual Conference is to be held at Keighley on Saturday, May 22nd. Of the Lyceums in the London district the largest membership is claimed for Manor Park, with the energetic North London Society (Grovedale Hall) second.

Mr. A. Vont Peters gives an enthusiastic account of his visit to Denmark. Public meetings for clairvoyance, as we know them in England, had not previously been held there, and the result was to arouse the keenest interest. As might be expected opposition was forthcoming from a certain section of the Press, but the most serious papers showed themselves sympathetic.

Mr. Peters adds that there is a big sale for Spiritualist literature in Denmark. This work, we are told, has been organised by Mr. J. S. Jensen and other earnest workers in Copenhagen. It is significant to learn that the Society for Studying Psychic Phenomena has now 3,000 members, and that lectures are to be delivered throughout the country.

The canonisation of Joan of Arc is an historic event of more than ordinary significance. It is probably typical of other changes yet to come. Here we have a seer, who after having been burnt to death as a witch, is discovered later to have been the 'saviour' of her country and the appointed messenger of the spiritual realm, and a tardy redress is offered. The world moves slowly, but as Galileo remarked, "it does move."

Mr. Edward Clodd, in a rambling, somewhat incoherent article in the May "Fortnightly," entitled "Occultism," shows a characteristic inaccuracy in speaking of Professor de Morgan as the author of "From Matter to Spirit." He also refers to him as "infected with the Spiritualist bacillus." We are at a loss how to describe the Clodd bacillus.

The Two Worlds Publishing Co. are undertaking re-publication of Hudson Tuttle's "Arcana of Spiritualism," which is amongst the most valuable works on the subject. We wish the enterprise every success, for such a book can do nothing but good. The original edition appeared in 1876.

The Rev. Dr. Glover, in an address on Spiritualism to the members of the Chichester Rotary Club, is reported in the "Bognor Observer" to have said, "The great society of Spiritualism was the London Society for Psychical Research." Our friends in Hanover Square will be interested to learn this fact. This statement is typical of the amount of knowledge possessed by critics.

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.

Tuesday:—

L.S.A., Mr. Vont Peters, 3 p.m.

Stead Bureau, Mrs. Wesley Adams, 7 p.m.

Wednesday:—

Delphic Club, Mrs. Hall Simpson, 5 p.m.

Thursday:—

L.S.A., Social Meeting, 7.30 p.m.

Stead Bureau, Mr. Vont Peters, 3.30 p.m.

Friday:—

Delphic Club, Mrs. S. Harris, 5 p.m.

## BOOK TESTS WITH MRS. LEONARD.

AN EXPERIMENT EXCLUDING TELEPATHY FROM THE SITTER.

BY THE REV. C. DRAYTON THOMAS.

(Continued from page 158.)

Holidays intervened, and it was not till October 8th and 18th that I had the next two sittings which completed the experiment. Meanwhile I had not entered Mr. Bird's study, and he was careful that the experiment-shelf remained untouched. It was only after the whole list of test items had been received, typed, and given to Mr. Bird that I accompanied him to his study where together we compared the notes with books and room. The following were the most striking results:

"Close to that shelf there is a thing with numbers on it, it is on the wall; numbers like 1-2-3 on it." Nine inches from the shelf there is upon the wall a framed picture representing three locomotive engines of different types. Two of them bear figures, "No. 1" and "No. 251." The picture was drawn by Mr. Bird, who tells me that he always thinks of these engines as "Nos. 1, 2 and 3." At the side of these are three perpendicular columns, each containing fifteen lines of numerals.

"Something close to the books, to one side of them, felt like a small wood shelf." A little below the right corner of the shelf is the top of a hanging cupboard upon which stands a shallow box, twenty-seven inches long, serving the purposes of a shelf and with a variety of articles on it. This not being indicated in the sketch-plan was unknown to me.

"The second book from the right, page one, has an allusion to something which is a kind of play upon Fred's surname." Searching for reference to *birds* we found the line, "Hair as dark as the raven's wing." This strikes me as excellent. "On page two is a reference to sea or ocean; he is not sure which because he gets only the idea and not the words." Here we found the line: "A first-rate seaman, grown old between sky and ocean." It may have been coincidence that both sea and ocean were in the text.

"The middle book of the shelf, or about the middle, seems to have a title suggesting colours, or colour, of which blue would predominate." (I ask if this is suggested by the wording of the title?) "Yes." Within three inches of the middle of these thirty books was one entitled, "Cast up by the Sea." Although not the only colour of the sea, blue is the one most frequently associated therewith in popular thought.

"Third book from the right, page nine, there is a reference to journeying, travelling; it seems to be about a third down." The centre paragraph of this page was part of a traveller's story, as follows: "Upon the summits of these sand-heights I am fanned by the cool breeze from the Gulf. I descend into the sheltered gorges, and am burned by a tropic sun, whose beams, reflected from a thousand crystals, torture my eyes and brain. In these parts the traveller is often the victim of the coup-de-soleil." The test proceeded, "Lower down still is a reference to changing of colours." Below the foregoing and about two-thirds down the page is the following: "Along the northern horizon the sky suddenly changes from light blue to a dark lead colour. Sometimes rumbling thunder with arrowy lightning portends the change."

There was yet a third reference to colour: "Something in the room close to the shelves seems blue. The eye gets the impression of blue on looking there; it seems to him like a big blob of blue close to the shelf." On the next shelf but one below there stood a set of twenty tall volumes, extending thirty inches in width, bound in cloth of a strong mid-blue colour.

"One book on the shelf near the left end has a map." The sixth book from the left end was Winston Churchill's "London to Ladysmith," and this contains a large folding map. There was no other map on the shelf. Mr. Bird told me he had forgotten the existence of this map until we happened upon it in our search.

"The fourth book from the right: at top of page forty-four is a line suggesting guides or guiding, and your father would like to apply this to himself with regard to you." The book was Lever's "Tom Burk of Ours," and page forty-four commences a new chapter entitled, "My Education." The personal application seems appropriate; for my education during youthful days was supervised by my father, who had now recently, from "the other side," undertaken to instruct me in matters psychic and spiritual.

## DELAYED VERIFICATION.

The following is included on account of its interest, but stands apart from the foregoing successful tests inasmuch as it was not verified until I had received further clues after entering the room and examining the test-shelf and its surroundings. "He felt something in the room, although not close, which seemed to him like some kind of machine, but strange to say it is not complete; call it an incomplete machine." We failed to trace this, and as I was marking it a failure Mr. Bird said, "There are several things in the room which might be termed machines; these, for instance, are models of very intricate machines," and he pointed to the mantelpiece on which stood two small steamboats carved

in wood. I scarcely noticed them, and should have entirely forgotten their existence but for subsequent events. The next sitting was on November 1st, 1918, and to the question, "What about Fred Bird's tests?" I made suitable reply and added, "I may be able to learn something by discussing what you said about the machine which was imperfect. Will father say in what way it seemed wanting?" The reply came, "That there was something wrong was all he got. He is showing Feda two lines like this [here the medium's index finger moved slowly downwards twice in parallel direction], and he says, 'two something.' There is a bottle close by there. He did not realise what was missing nor what sort of a machine it was, only that there was a mechanical purpose in it and he sensed, as if it had been a thought from a book, that it was a machine. Also he sensed dark green colour either on, or close to, that machine." When next calling on Mr. Bird I read over the above conversation to him. He walked to the mantelpiece and taking up one of the model steamboats said that he had made it long ago, fitting it with two masts, but that in the course of time these had been damaged and removed; that whenever he looked at it he always thought of it as damaged because lacking its two masts. He then showed me two minute holes in the deck into which the masts had been fixed. Here, then, was a machine, and an imperfect one, and as it was on the other side of the room from the test-shelf it fulfilled the description of being "in the room, although not close." We then noticed that standing by it on the mantelpiece was a glass vase which might, from its shape, be described as a bottle. Also this mantelpiece and its surroundings were painted dark green. Thus by help of additional clues given at a subsequent sitting, the identity of this "imperfect machine" was satisfactorily established.

## HOW A SPIRIT SEES.

Students may be interested in the following conversation in which, during this later sitting, I asked a question about the spirit's ability to see objects on earth: "Usually he senses the use or the colour of objects, rather than the things themselves, especially if they are small. The machine above mentioned he sensed as a machine, but not of what kind it was. The patch of blue he mentioned by Fred's shelf he knew as vibrations which struck him as blue." I ask whether these were seen or felt. "He felt the vibrations. In cases where the colour is very strong he can visualise the colour after feeling the vibrations. Later in your psychic development you will be able to vibrate temporarily at the same rate as he does, then you will be able to perceive him. Spirits vibrate at a quicker rate. One can see clairvoyantly by gradually making the mind and psychic self to vibrate at a quicker rate and so perceive anything which vibrates at that rate." I asked what would cause one's rate of vibration to increase. "Any psychic effort persevered in gradually enables the mind to function at this higher speed, although perhaps but momentarily. The aeroplane cannot leave the ground until its speed is sufficient. You are now getting ready upon the ground, learning speed and runs, but have not enough vibration to see or feel as yet. When at last one does see something the power must be kept under control and not allowed to startle one; it would not do for an aviator in his first flight from the ground to take fright."

## CONCLUSION.

This experiment indicated that ability to sense books and objects is entirely independent of the sitter's knowledge or ignorance of the articles. No knowledge could have been gained from the sitter's mind, conscious or subliminal, on this occasion. But stay. There was yet to be met the last hesitating suggestion of those reluctant to abandon the theory of "telepathy-from-sitters." Could not Mr. Bird's intimate knowledge of his own study and his books have been subliminally imparted to me and thence to the medium? It is unprofitable to discuss the possibility or impossibility of that which only experiment can decide. Such an experiment we therefore proceeded to devise and carry through

THE CONAN DOYLE-MCCABE DEBATE.—Everybody who has any interest in the question of the truth or falsity of the Spiritualist position, but who was unable to attend the Conan Doyle-McCabe Debate at the Queen's Hall on April 11th, should read the verbatim report of the proceedings, obtainable at this office (price 1/- net, post free 1/2). It is almost needless to add that everybody who was present at the meeting ought to possess a copy as a perpetual reminder of a most interesting historic occasion.

ETERNAL LIFE, as I have described it in the above pages is the manifestation of a continually increasing power of love among those who obtain a part in it. . . . We may fairly believe that some part of it in those who are departed is directed towards those whom they have left behind them, and who still live in bodies of flesh. . . . Can human society progress and flourish with ever-progressive energy and happiness without a spiritual alliance between those who are still in the flesh and the good and brave souls who have departed out of the fleshly life through the gate of death? I think it cannot; that is my reading of history, that is what I learn from the chronicles of the past.—From "The Eternal Life of Love," by J. R. MOZLEY ("Hibbert Journal").

## SOME GENUINE PSYCHIC EXPERIENCES.

By ROBERT A. WHITMORE, M.A.

In November, 1899, I was staying in one of our Episcopal palaces and my bedroom was situated between rooms occupied by an old college contemporary and a complete stranger.

There was a fire in my bedroom, and before settling down for the night I took up a book and began to read, when suddenly a strange wailing sound arose apparently from some part of my room and seemed to float about in the air around me, though there was no assignable cause for it. I felt, I must confess, some alarm, and on retiring to bed found sleep impossible till the early hours of the morning.

The weird sound was still ringing in my ears when I fell asleep.

Next morning both my college contemporary and the stranger charged me with causing this noise, which they said kept them both awake, and they were ready to swear it proceeded from my room.

Now, seriously alarmed, I interviewed the Bishop's old butler with a view to obtaining another bedroom; and very reluctantly he at last admitted that some years before a young candidate for ordination told him that a female figure of terrifying appearance came and gazed at him as he was lying in bed in that same room, adding that the gentleman said, "Mr. T—, if you cannot find me another sleeping apartment to-night I will camp out in the street." Needless to say, I obtained another room, and was no more disturbed. Though I was quite unaware of the fact, that bedroom had long been regarded as haunted.

Years before, when residing with my parents in a country town about twelve miles from Norwich, there was a very strange happening which to this day I am utterly unable to explain.

I was then eleven years old and—as now—very interested in entomology, and a room was assigned to me, which, though communicating with the house only, was really part of the stable buildings.

In this room I kept my caterpillars and my other treasures. In one corner of this room was an old fireplace, long disused and boarded up.

One Sunday afternoon I was about to feed my live stock when quite suddenly I heard a loud crashing noise in this chimney, just such as would be produced by somebody striking the boards inside with a heavy coal-hammer.

Naturally I was a bit scared—but I had courage enough to climb up into the apple-room, which was immediately behind my sanctum—when the noise sounded from the other side! Two servants in the kitchen also heard it.

Though, besides my father and mother, there were four other members of our establishment, and each one of them in turn accompanied me on various occasions to my room, no other ear than mine ever after heard the hammering, though the moment I was left alone in that room, at any hour of the day, the extraordinary noise at once recommenced!

I have puzzled the matter out many a time, but have come to the deliberate conclusion that no natural explanation is possible.

Once in the 'nineties I was cycling to a village not far from the coast of Suffolk, where I was due to deliver a Lenten address, when a heavy downpour of rain commenced. I had about three more miles to travel and there was a large wood through which the road passed.

Suddenly, from a gate leading into the plantation, a girl, apparently in a white print dress, darted across the road, right in front of my bicycle, and the light from my lamp made her garments appear still more ghostly.

I smiled to myself, for the thought struck me that it might be a maid from the big house close by keeping tryst with her lover—but almost immediately it came to me that this was very unlikely on such an awful night, and in such thin clothes, when she would most certainly be drenched to the skin in five minutes. After I had delivered my address, and was comfortably smoking over the fire with my genial host, the late Canon R—, I told him about my experience.

"Ah!" he exclaimed, "somebody has been telling you tales about the White Lady of L—." I soon assured him that he was quite mistaken, as I was a complete stranger to the place, and he then informed me that the country folk were all afraid to pass along that road at night because they declared it was haunted by the very appearance which I saw!

About ten years ago I lived in an old Norfolk rectory with a long-standing reputation for being haunted. There were four acres of wood attached, and a long path ran right through this wood, which terminated in a gate and a field-path on the one extremity, and the rectory drive gate and a branch road on the other.

My daughter and her present husband have often felt a strange presence by their side as they walked along this path, and my son-in-law has repeatedly seen a shadowy form like a female in a black veil keeping pace with him till he reached the farther gate, when it invariably disappeared.

Almost all the inhabitants of that parish had stories to tell of strange appearances to be seen in that old house and grounds.

The same son-in-law was cycling at night through a village about four miles distant from the place in question when he was astonished to see a man sitting alone on a rustic seat at

the foot of an old tree. His curiosity impelled him to jump off his machine and have a closer view, when just as he got within a few yards of the man—he vanished!

In the late 'nineties I was acting as *locum tenens* to a Winchester rector, and on a certain Sunday morning was shaving in a room immediately above the one in which my father and the rest of my family were breakfasting. I had precisely the same view from my window as that which was visible from the downstairs room.

Suddenly there was a great outcry below: "Are you all right?" "Did you hear it?" "Have you upset the dressing chest?" I was thoroughly mystified, for I had heard and seen nothing, though I had been facing the window all the time.

When my family gained the power to explain anything coherently I gathered that they had all seen a great object like a shell—or a football—slowly descend from the skies and crash into fragments right under the breakfast room window! The shock was truly terrible they told me, and I must have heard it.

At that moment, we afterwards found, an infant relative of one of the party died quite suddenly in Oxford.

My little six year old grandchild had a strange experience. She was sleeping in a room next to the one occupied by her parents, when quite suddenly she cried out, "Oh mummy, do come to me, for there is an ugly old woman looking at me and leaning over my bed!" Her mother went to her and wisely, I think, told her that her eyesight was wrong. But very soon the same thing happened again, and at last the child's bed had to be moved into her parents' room.

Not till afterwards did the parents know that an old lady had lived in that house exactly tallying with the little child's description—that she had died unhappily—and that other previous occupants of the house had seen her!

There is a house not ten miles distant from where I am now writing which has been regarded as haunted for years. A lady whose sister I well know was sleeping in that house when suddenly she was horrified to see a woman nursing a baby sitting on the very bed she was occupying! In the morning all the fire-irons, etc., were found to have been moved from their places. Many other persons have witnessed appearances in that house.

My last true story was told me by a neighbour—not a nervous, highly-strung man by any means, but a strong, robust fellow, and a pugilist.

Some years since he had been to meet a young lady friend, and on returning home along a country road suddenly saw a gigantic figure keeping pace with him on the other side of the hedge! When he stopped the figure stopped—when he ran, it ran too. No! It was not his shadow, for directly he got to a big tree the apparition vanished!

[The author has sent us in confidence the names and other identifying particulars in the cases he narrates above.—ED., LIGHT.]

## "THE PRESENT POSITION OF SPIRITUALISM."

Jessie Crompton (359, Green Lane, Great Lever, Bolton) writes:—

If Modern Spiritualism has to take its place in the world to-day as a truth, some course such as you suggest in your leader of May 1st will have to be adopted. The day of elementary Spiritualism has passed, and its phenomena are thrown into the crucible of scientific inquiry and research.

Many of us feel that in order further to perfect the manifestations of power and usefulness in Spiritualism some great changes will have to be made in its constitution. The mediums must be better equipped with knowledge in regard to those psychic laws which influence them, as hyper-sensitives, more than ordinary people.

The sensational "test" drawn from its own conditions must not be paraded under the auspices of Modern Spiritualism.

Psychic and spiritual manifestations of any value can only be given after much thought and preparation on the part of both medium and investigator. The psychic, fired by enthusiasm, devotion, and self-sacrifice, is a tremendous asset in the world to-day. His very presence is a "test" in itself of the in-dwelling Spirit, which sheds light and truth wherever it goes.

The reference to a head-quarters is most opportune, and I shall be deeply interested to read what your correspondents have to say on this important change, for change there must be. An organised and determined effort on the part of leading Spiritualists would materialise a working Brotherhood towards which we all look.

THE Editor has an article on "Materialisations" in the current issue of the "Penny Pictorial," and another, on the work of the Society for Psychical Research, in "Pearson's Weekly," each written in a style suited for popular needs.

ADDRESSES BY MRS. MCKENZIE.—Last week Mrs. Hewat McKenzie spoke on Spiritualism under the title of "New Knowledge for a New World," to one hundred nurses working under the L.C.C., at the Day Training College, Southampton Row, and received a most sympathetic hearing. Later in the week, Mrs. McKenzie spoke to a group of teachers at the Rachel McMillan Training Centre, at Deptford. Both the above opportunities are cheering landmarks to old workers,

## SPIRIT MESSAGES.

No more frequent charge has been brought against alleged spirit messages than that they are all of a frivolous or trivial character. The obvious reply that the charge is not true would not in itself carry much conviction, and it is more to the point to adduce evidence in refutation of it.

The following extracts are taken from a book entitled "Teachings," embodying communications stated to have been received from discarnate spirits. The brief preface to the book does not furnish sufficient details in verification of the claim to enable a conclusive opinion to be formed upon it, and it is regrettable that default is so often made in this respect. It must be conceded that the cautious enquirer, anxious to arrive at a true conclusion on a difficult question, is entitled to demand that all available data should be furnished which would enable him to form a sound opinion. Emphasis is therefore here laid on the "character" rather than on the alleged "source" of the messages, since the former factor is so often cited to discredit the latter.

The messages in the book are, however, stated to have been received by a lady through automatic writing during a course of years, as a member of a circle sitting for the purpose, and to have emanated from various discarnate spirits. The intelligent reader can judge for himself how far the theory of demoniac agency is an adequate explanation of such phenomena. To many the messages which follow would not appear to conflict in any way with the highest ideals of the Christian minister.

"Never forget that man is a being sent into the world to prepare for a larger and fuller life, and if temptations and evils were not his daily portion he would never attain the mastery of himself—he would live a sleeping life instead of a waking one."

"It sometimes seems to me that man would have a far easier and quicker chance of progression, if he would only cling more to the Cross, instead of shunning its weight: but that is not in man's power to achieve, for the flesh must always be weak though the spirit be willing; and the trials and the troubles and the sorrows will some day make up the sum of happiness. I would not take one sorrow from you; I would only help you to bear them; for often-times that which you count as sorrow is only joy; and the grey mist that you take for shadows only the curtain that is to be withdrawn to let the Sun shine with his full brilliancy. Is any sad! Let him think of that long day of Peace which is dawning—on the Morning of which Joy is to come! Is any tired! Let him rest in the loving arms of the dear Master, and he will rise refreshed for a new struggle with the weary world. Let none despair! For behind the gloom and shadows, the sorrows and trials, is the 'real' land of Life—the true Heaven where we would be; and in the brilliant Paradise of Peace shall they rest who have suffered the burden and heat of the day."

"Life 'there' is a greater consummation of all the faculties inherent in man; a throwing open of locked doors, opening up vast stores of knowledge that have hitherto been beyond reach. It is also an extension of the Loves of Lives; for 'there' are gathered together all who have ever loved each other; they are together, and cognisant of the time when others they love shall join them. And shed over all is the clearer entering into the Mysteries of The God-head; for Rest there is obtained by going up to their Creator. You will find generally, that where there is love—whether in relations or friends—their states are very similar.

"The 'form of the soul' is the body glorified, without any taint of flesh. It is as a thick glass of water made sparkling and clear; the same exterior, with the glory of perfect beauty shining through it. They rest in God; their rest is a waking sleep—a calm that can have no expression on Earth, except by its counterpart, Sleep. It is a waking sleep."

"You 'must' climb to heaven, for heaven will not come down to you. The days are passing and the time is fast coming when all will have been called Home; but until then they must work hard at their building of bridges, that they may be able to walk safely over when they are called. Therefore, though I cannot stay long with you to-night, I give you these few words to urge you to be ever looking heavenwards; for the dawn of the heavenly Day will come in time to all: and sorrows and trials are but the steps that lead to Heaven.

"May the Hand of God shield you! May the Voice of God direct you! May the Eye of God guide you! For no harm can befall you if you are thus protected by the Master."

"Our Lord and Master was not as other men, as from His birth to His death the laws of nature—or rather, the understood laws of nature—were set aside. He was not built upon, but He was formed from! His Will alone produced His form. His Will, being the active force, or the expression of the Will of the Father. The body of Christ was only a mask that He wore, to appear to the eyes of Humanity, and when He had no more need of it, then He dispersed it at once, and without corruption or decay the atoms were dissipated. Then when He appeared again, He appeared in

the form of the Soul; but to make the doubting Thomas believe, He formed again from the surrounding atoms the counterpart of the form He had disintegrated.

"Man, of the substance of His mother—God, of the Essence of His Father. These you cannot separate."

E. W. DUXBURY.

## MRS. SANDON'S PSYCHIC PAINTINGS.

An exhibition of fourteen spirit paintings executed by Mrs. Sandon under control, was opened in the Chester Gallery on Tuesday last, and will remain open during the coming week. To the student of this branch of psychic manifestation the pictures are of psychological rather than artistic interest. Their symbolic character causes them to need the aid of an interpreter, and even Mrs. Sandon is not able in every case to explain them. They are said to have been done under the control of different artists, who though preserving their anonymity, in some instances append their initials. One strange feature of the work is that a number of the pictures were painted upside down. Some of the titles are "The Divine Plan," "Harmony," "Music in the Soul of a Friend," and "The Evolution of Russia." A curious picture bears the inscription, "One of the Masters." It shows a figure with a blank, staring expression in the eyes, and these eyes, Mrs. Sandon states, become luminous in the dark. Among the visitors on Hanging Day was Sir Arthur Conan Doyle. Each afternoon Mrs. Sandon gives a demonstration of painting under control.

## MR. CECIL HUSK.

To-day (Saturday, May 22nd) is the seventy-third birthday of that one-time famous medium for materialisation phenomena, Mr. Cecil Husk, now lying blind, ill, and poor at his residence at Peckham, S.E. He possessed the gift of clairvoyance from his earliest childhood, and with it the power of prevision, by means of which he was enabled to predict some of the victories in the Crimean War. His materialising séances began about 1875. At Great Russell-street, on one occasion, in the presence of a large number of scientific men, the experiment was tried of weighing the medium before and after the sitting, with the result that it was discovered that while the materialisations were going on he lost over half his weight. Mr. Husk still has on one wrist an iron ring placed there under absolutely test conditions, and which is of so small a diameter that it could not possibly have been passed over his hand, even if both hands had not been, as they were, held by the sitters. A much more recent experience, related by his faithful friend and housekeeper, Miss Simpson, is the vivid dream he had of the "Titanic" disaster, which he narrated to her on the morning of its occurrence.

MARGATE.—A lady who is staying at Margate for a few months would be glad to learn of any Spiritualists or persons interested in Spiritualism residing in the neighbourhood.

A. GReAVES.—The strange markings which you send us may be the beginnings of something, we cannot say of what. If you find them of sufficient interest to proceed, something definite may be outworked. Many great things begin in this humble and unpromising fashion.

BELIEF in God as Spirit, as the intelligent Cause of all leads us logically to believe in the survival of all individualised spirits, who have the capacity for God, and by virtue of this divine heredity have unlimited capacity for progress.—H. A. DALLAS.

NATURE'S SECRET OF COMFORT.—He would look the new life in the face, and be what it should please God to make him. The scents the winds brought him from field and garden and moor seemed sweeter than ever wind-borne scents before: they were seeking to comfort him. He sighed—but turned from the sigh to God, and found fresh gladness and welcome. The wind hovered about him as if it would fain have something to do in the matter; the river rippled and shone as if it knew something worth knowing as yet unrevealed. The delight of creation is verily in secrets, but in secrets as truths on the way. All secrets are embryo revelations.—GEORGE MACDONALD.

MISS MAUD ROYDEN ON MIRACLES.—Miss Maud Royden, at Kensington Town Hall, on Sunday evening, gave the first of two addresses on "Miracles." Remarking that the canonization of Joan of Arc brought closely to the memory of all the fact of a miraculous life, Miss Royden proceeded to deal with some of the New Testament miracles of healing, pointing out that not only mental healers, Christian Scientists, Spiritualists, and others testified to similar results to-day through the operation of natural laws, but that large numbers of the medical profession were using similar methods with remarkable results. While believing that "Jonah and the whale" and "Balaam's ass" might be put in the category of romance, Miss Royden hinted that the laws relating to such incidents as levitation or the miraculous feeding, might in a few years be explained, even as the healing has been.

## TO-MORROW'S SOCIETY MEETINGS.

*The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Percy Beard. May 30th, Mr. A. Vout Peters.*

*The London Spiritual Mission, 13, Pembridge Place, W.2.—11 and 6.30, Mr. G. Woodward Saunders. Wednesday, May 26th, 7.30, Mrs. E. A. Cannock. Friday, May 28th, 7.30, Mr. Ernest Hunt.*

*Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—7, Dr. W. J. Vanstone.*

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. G. T. Brown; 6.30, Mr. H. Ernest Hunt.*

*Lewisham.—The Priory, High-street.—6.30, Mr. Ernest Meads.*

*Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. T. W. Ella.*

*Walthamstow.—342, Hoe-street.—7, Mr. Walter Long, "What the Seer Sees," with descriptions.*

*Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mrs. Sutton; 6.30, Mr. Lamesley.*

*Peckham.—Lausanne Hall, Lausanne-road.—7, Mr. H. Boddington. Thursday, 8.15, Mr. T. W. Ella.*

*Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Circle Service; 6.30, Mr. Horace Leaf. 27th, 8.15, Mrs. Bloodworth.*

*Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 27th, 8, Mrs. Marriott. Sunday, 30th, 7, Mrs. Harvey; members' circle after service; 3, Lyceum.*

*Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. R. A. Bush; 3, Lyceum; 6.30, Dr. Ellis Powell. Healing: 10 a.m. to 1 p.m., excepting Tuesday and Saturday.*

*Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Whist Drive. Sunday, 11, Dr. W. J. Vanstone on "The Mystic Quest and the Wonders of its Revelations"; 3, Lyceum, hearty welcome to old and young; 7, Mrs. Rollestone on "Human Auras." Wednesday, Mrs. Mary Gordon. Thursday, 27th, Mr. W. R. Sutton, of Sheffield (the wonderful clairvoyant), admission by ticket, 1/- each (limited number), proceeds in aid of Building Fund. Sunday, 30th, 7, Mr. and Mrs. E. J. Pulham.*

*Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, also Monday, 7.15, and Tuesday, 3, Mrs. E. Neville (see advertisement).*

*Brighton.—Athenaeum Hall.—11.15 and 7, Mr. P. Scholey, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Curry.*

**WOOLWICH.**—Mr. North, who visited this society for the first time on the 13th inst., gave an interesting description of his spiritual experiences in the Far East and some very striking clairvoyant descriptions.—E. A. F.

## RACHEL COMFORTED.

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## S P I R I T M E S S A G E S.

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E. W. DUXBURY.

## M R S. S A N D O N ' S P S Y C H I C PA I N T I N G S.

An exhibition of fourteen spirit paintings executed by Mrs. Sandon under control, was opened in the Chester Gallery on Tuesday last, and will remain open during the coming week. To the student of this branch of psychic manifestation the pictures are of psychological rather than artistic interest. Their symbolic character causes them to need the aid of an interpreter, and even Mrs. Sandon is not able in every case to explain them. They are said to have been done under the control of different artists, who though preserving their anonymity, in some instances append their initials. One strange feature of the work is that a number of the pictures were painted upside down. Some of the titles are "The Divine Plan," "Harmony," "Music in the Soul of a Friend," and "The Evolution of Russia." A curious picture bears the inscription, "One of the Masters." It shows a figure with a blank, staring expression in the eyes, and these eyes, Mrs. Sandon states, become luminous in the dark. Among the visitors on Hanging Day was Sir Arthur Conan Doyle. Each afternoon Mrs. Sandon gives a demonstration of painting under control.

## M R. C E C I L H U S K.

To-day (Saturday, May 22nd) is the seventy-third birthday of that one-time famous medium for materialisation phenomena, Mr. Cecil Husk, now lying blind, ill, and poor at his residence at Peckham, S.E. He possessed the gift of clairvoyance from his earliest childhood, and with it the power of prevision, by means of which he was enabled to predict some of the victories in the Crimean War. His materialising séances began about 1875. At Great Russell-street, on one occasion, in the presence of a large number of scientific men, the experiment was tried of weighing the medium before and after the sitting, with the result that it was discovered that while the materialisations were going on he lost over half his weight. Mr. Husk still has on one wrist an iron ring placed there under absolutely test conditions, and which is of so small a diameter that it could not possibly have been passed over his hand, even if both hands had not been, as they were, held by the sitters. A much more recent experience, related by his faithful friend and housekeeper, Miss Simpson, is the vivid dream he had of the "Titanic" disaster, which he narrated to her on the morning of its occurrence.

M A R G A T E.—A lady who is staying at Margate for a few months would be glad to learn of any Spiritualists or persons interested in Spiritualism residing in the neighbourhood.

A. G R E A V E S.—The strange markings which you send us may be the beginnings of something, we cannot say of what. If you find them of sufficient interest to proceed, something definite may be outworked. Many great things begin in the humble and unpromising fashion.

B E L I E F in God as Spirit, as the intelligent Cause of all leads us logically to believe in the survival of all individualised spirits, who have the capacity for God, and by virtue of this divine heredity have unlimited capacity for progress.—H. A. D A L L A S.

N A T U R E ' S S E C R E T O F C O M F O R T.—He would look the new life in the face, and be what it should please God to make him. The scents the winds brought him from field and garden and moor seemed sweeter than ever wind-borne scents before; they were seeking to comfort him. He sighed—but turned from the sigh to God, and found fresh gladness and welcome. The wind hovered about him as if it would have something to do in the matter; the river rippled and shone as if it knew something worth knowing as yet unvoiced. The delight of creation is verily in secrets, but in secrets as truths on the way. All secrets are embryo revelations.—GEORGE MACDONALD.

M I S S M A U D R O Y D E N O N M I R A C L E S.—Miss Maud Royden, at Kensington Town Hall, on Sunday evening, gave the first of two addresses on "Miracles." Remarking that the canonization of Joan of Arc brought closely to the memory of all the fact of a miraculous life, Miss Royden proceeded to deal with some of the New Testament miracles of healing, pointing out that not only mental healers, Christian Scientists, Spiritualists, and others testified to similar results to-day through the operation of natural laws, but that large numbers of the medical profession were using similar methods with remarkable results. While believing that "Jonah and the whale" and "Balaam's ass" might be put in the category of romance, Miss Royden hinted that the laws relating to such incidents as levitation or the miraculous feeding, might in a few years be explained, even as the healing has been.

## TO-MORROW'S SOCIETY MEETINGS.

*The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Percy Beard. May 30th, Mr. A. Vout Peters.*

*The London Spiritual Mission, 13, Pembridge Place, W.2.—11 and 6.30, Mr. G. Woodward Saunders. Wednesday, May 26th, 7.30, Mrs. E. A. Cannock. Friday, May 28th, 7.30, Mr. Ernest Hunt.*

*Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—7, Dr. W. J. Vanstone.*

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. G. T. Brown; 6.30, Mr. H. Ernest Hunt.*

*Leamington.—The Priory, High-street.—6.30, Mr. Ernest Meads.*

*Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. T. W. Ella.*

*Walthamstow.—342, Hoe-street.—7, Mr. Walter Long, "What the Seer Sees," with descriptions.*

*Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mrs. Sutton; 6.30, Mr. Jamesley.*

*Peckham.—Lausanne Hall, Lausanne-road.—7, Mr. H. Boddington. Thursday, 8.15, Mr. T. W. Ella.*

*Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Circle Service; 6.30, Mr. Horace Leaf. 27th, 8.15, Mrs. Bloodworth.*

*Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 27th, 8, Mrs. Marriott. Sunday, 30th, 7, Mrs. Harvey; members' circle after service; 3, Lyceum.*

*Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. R. A. Bush; 3, Lyceum; 6.30, Dr. Ellis Powell. Healing: 10 a.m. to 1 p.m., excepting Tuesday and Saturday.*

*Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Whist Drive. Sunday, 11, Dr. W. J. Vanstone on "The Mystic Quest and the Wonders of its Revelations"; 3, Lyceum, hearty welcome to old and young; 7, Mrs. Rolleston on "Human Auras." Wednesday, Mrs. Mary Gordon. Thursday, 27th, Mr. W. R. Sutton, of Sheffield (the wonderful clairvoyant), admission by ticket, 1/- each (limited number), proceeds in aid of Building Fund. Sunday, 30th, 7, Mr. and Mrs. E. J. Pulham.*

*Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, also Monday, 7.15, and Tuesday, 3, Mrs. E. Neville (see advertisement).*

*Brighton.—Athenaeum Hall.—11.15 and 7, Mr. P. Scholey, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Curry.*

**WOOLWICH**—Mr. North, who visited this society for the first time on the 13th inst., gave an interesting description of his spiritual experiences in the Far East and some very striking clairvoyant descriptions.—E. A. F.

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